

The CHRISTIAN CENTURY

A Journal of Religion



Ford's Five-Day Week Shrinks

By Reinhold Niebuhr

The Inquisition and the Jews

By Herbert Danby

Congregationalism's Quiet Hour

An Editorial

And a Sermon by
Edward Shillito

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The CHRISTIAN CENTURY

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EDITORIAL

MR. COOLIDGE has been talking about war, peace, foreign relations, the army and navy, international law, and kindred topics long enough now to make his method clear. It is the judicious method of never saying anything on one side of any of these questions without

balancing it, in the next speech, by something on the other side. If he makes all the isolationists and all the big army and navy men happy

The President on War and Peace by what he says at Kansas City, he is careful to make all the workers for world understanding and peace equally happy by what he says at Trenton. And if he lays down a liberal and placating interpretation of our foreign affairs at the United Press banquet, he is careful to tell how the envy of other nations makes constant armament necessary at the Arlington memorial exercises. When it comes to speaking on these searching subjects, Mr. Coolidge has learned how to be all things to all men. Indeed, the irreverent "colyumist" of the Chicago Tribune suggests that in his Decoration day speech he achieved the proud eminence of managing to be on both sides of one issue in a single afternoon! "We could no more dispense with our military forces than we could dispense with our police forces. To

consent to their abolition would be to expose ourselves first to aggression and finally to destruction." "We wish to discard the element of force and compulsion in international agreements and conduct and rely on reason and law. We should show our determination toward this mark of our high calling." The newspaper prints these quotations in parallel columns, with this heading: "Lay-dees an Gent-ul-mun—Pro-fess-sor Cal-vin-i-o Will Now Ride Two Wi-eld Horses—One Foot on Each—An Act of Dee-mon Dar-ing!" Some may regard such a headline as lacking in humor. It makes up for any such shortcoming, however, by its essential accuracy. In the struggle between those who would build the structure of our world relations on force and those who seek some other power, Mr. Coolidge favors everybody and everything.

Presbyterians Obtain Their Pension Fund

THE FIFTEEN MILLION DOLLARS sought for the pension fund of the Presbyterian church has been subscribed. Mr. Will Hays, who has been making annual pilgrimages to general assemblies in behalf of this cause for many years, was able to tell the recent San Francisco gathering that the goal has been reached. It will no longer be necessary for him to draw his yearly contrast between the way in which a city treats broken-down fire horses, and the way in which a denomination treats its veteran ministers. The new fund is expected to prove large enough to provide a competent retiring allowance for every ordained Presbyterian clergyman. Any church that embarks on an enterprise of this kind is deserving of cheer, and every such completed achievement merits added commendation. The situation as regards ministerial retirement allowances has been, in almost all the communions, scandalous. At the very time when the churches have been talking most loudly about the necessity for social justice they have, in respect to their own workers, frequently failed to attain a standard of treatment equivalent to that of the corporations they have excoriated as conscienceless. It is good to see the success of these efforts to make right this wrong. At the same time, the churches which are gathering these large funds need to give heed to the ethical problems involved in their investment. The church which seeks to right a wrong done to one class of men by the raising of an endowment will hardly want to inflict a wrong on another class of

men by so investing that endowment as to prop up other social abuses. The ministers who are the beneficiaries of these great campaigns should be the first to demand knowledge of the way in which such funds are handled.

A Mussolinian Future

UNDOUBTEDLY there were Americans who felt like cheering after reading Mussolini's recent speech before the Italian chamber of deputies. College seniors—particularly in eastern colleges—have recently been voting the Italian dictator the world's greatest living man. And there are plenty of men of the sort who endow colleges who believe, in their inmost hearts, that "what this country needs" is leadership of the Mussolini type. "Order, obedience and discipline"—the fascist motto—represent the most needed virtues, as such persons view the contemporary world. When Mussolini speaks of forming "generations that obey not because they are ordered, but fight because that is their desire," he displays himself, to such observers, as the first of all living political philosophers. Mussolini dancing on the grave of democracy, Mussolini peopling Italy with sixty million "obedient" Italians, Mussolini building the world's largest army, a strong navy, and a huge air force, Mussolini denying the right of any opposition to existence, Mussolini announcing his dictatorship for another generation—this is the sort of figure who evokes cries of admiration from a certain sort of American. Our magazines and newspapers have been filled recently with tributes to the dictator from his American admirers. But is this future that Mussolini paints for Italy as desirable as he seems to think? And are democratic institutions as dead as he declares? To both questions the answer must be a vigorous negative. Admitting all the shortcomings in democracy, mankind has yet to be persuaded that there has appeared a way of political action holding out more hope for the satisfaction of the majority. And it is impossible to envisage the Italy of ten or fifteen years hence, if the vision of Mussolini is fulfilled, without shuddering. For this Italy is being created with the savage intent of shattering the peace of the world.

China Returns to the Front Page

DEVELOPMENTS in China again command the attention of the world. It is impossible to tell, from the confused dispatches appearing in the newspapers, just what the situation is, but it is clear that the nationalist armies are advancing northward, and the chances for a decisive victory over Marshal Chang Tso-lin are bright. For several days the reports of fighting in central China have indicated that a major campaign for the control of the north is under way. These reports have uniformly indicated that the armies of the northern war lord, Chang Tso-lin, were inflicting heavy punishment on their opponents. But now, almost without warning, it is announced that Chang Tso-lin's troops are retreating, that their retreat may easily develop into a rout, that they cannot much longer hold the provinces of Shantung and Chihli, and that their commander will soon have to retreat with what he can save

from the wreck back to his Manchurian lair north of the great wall. The legations in Peking are said to be in a state of great excitement, calling for more troops, and resolved to defend their quarter to the bitter end—although it is hard to tell why they should consider themselves as about to be attacked. The United States is considering the withdrawal of its legation from Peking to Tientsin or some other port, and if there is actual danger that course is certainly the one to adopt. The legation will hardly suffer from over-popularity with the advancing nationalists, since the minister is known to have used his full powers of persuasion to bring this country into military action against China following the Nanking note. In all this, the most puzzling phenomenon is the disappearance of the war between Nanking and Hankow nationalists. A few days ago these two wings of the new Chinese movement were supposed to be planning to fly at each other's throats. Now they are apparently cooperating in driving war lord Chang Tso-lin beyond the great wall. What is actually going on? Nobody knows; the newspaper correspondents least of all.

Add to Your Precision Piety

MINISTERS must manifest the scientific temper if they are to hold the respect of a science-admiring age, Dr. Ralph W. Sockman tells the graduating class of Union theological seminary. At present the public does not consider theological seminaries as necessary to religion in the same sense and in the same degree that medical schools are essential to medicine. Ministers should ask themselves, says Dr. Sockman, whether their theological training makes as great a difference in their fitness for the cure of souls as a doctor's medical training makes in his fitness for the cure of bodies. "When the church shall become as strict in the ordaining of its preachers on the basis of their educational requirements as is the state in licensing its physicians, perhaps the public will change its attitude." We would be among the last to minimize the importance of the educational qualification for the ministry or the function of the theological seminary in the training of ministers. One cannot feel sanely or act wisely unless one can think straight. But we doubt whether the theological seminary can ever have, or ought to have, quite the same relation to the guidance of souls that the medical school has to the healing of bodies. Not that the former is an easier task, or a simpler one, or one to be undertaken more casually. But perhaps, just because it is more complex and involves more subtle factors, the training for it can never be so completely systematized into a curriculum and centralized into institutions. The analogy between the ministry and medicine holds good at so many points that there is a temptation to press it beyond the limit of its validity. Almost any person who has had a medical course at a reputable school can give better advice to a sick man than anyone—with possible rare exceptions—who has not had such a course. But such a statement regarding the relation of a theological course to the ministerial function would certainly be too strong now, and would probably still be too strong after any conceivable reconstruction of seminary courses. The most that can be said is that religious leadership requires a trained intelli-

gence as well as other qualities, that a theological course is the best way of getting that training, and that such a course makes a good man better. But that does not mean that the teaching of religion ever will be or ever should be a monopoly of the seminary graduates.

Add to Your Piety Precision

BUT WHEN THAT HAS BEEN SAID, it remains to be said again that the hope of organized religion in our time is largely contingent upon the intelligence with which the leaders of the church avoid the easy methods of emotionalism, the sensational appeal to popular interest, cheap sentimentalism in all its nauseous forms, and the uncritical pursuit of purely traditional objectives. The sounding brass and the tinkling cymbal will always draw a crowd, whether to a church or to a sideshow, but they will not build character or promote the kingdom of God. Again quoting Dr. Sockman, "Just as our great industries are giving more attention to their research laboratories, so must the church give more thought to religious research. The rapid extension of church institutions has been accompanied with some waste and ineffectiveness. There must be a re-examination of the purposes and objectives of such enterprises as foreign missions and social service. Some of our ecclesiastical machinery may have to be scrapped. For the next few years at least, the church faces a period of intensive revision rather than rapid expansion. Then we shall probably have fewer and better churches." And it is only a trained and clear thinking leadership that can guide the church through such a period of self-examination. Only a deep piety and a confident sense of spiritual values utilizing the resources of scientific method can meet this need.

Professional Patriots Scored As Un-American

THE COLORADO SCHOOL OF MINES is to be congratulated upon the dignified, competent, and efficient manner in which it has handled a complaint which charged Mr. Frank I. Olmstead, secretary of the Mines Christian association, with being an adherent of the soviet form of government, with preaching pacifism, not believing in military training, "encouraging interest and adherence to the soviet form of government of Russia, and otherwise talking and conducting himself in our opinion inimical to good government." The charges were made by a committee claiming to represent the American legion, department of Colorado. Desiring to ascertain whether this committee's allegations were more correct than its grammar, the governing board of the Christian association, consisting of twenty-four citizens of high standing, made an investigation. What they found was that Mr. Olmstead speaks Russian, which he learned while serving with the allied forces against the bolshevik army; that he sometimes converses with Russians who have been exiled by the soviets; that he has a *croix de guerre* from the French government for bravery under fire, a citation for bravery by the British war department, a recommendation for citation for bravery by the American forces, and the military medal of St. George from the white Russian government for bravery in action against the soviet

forces; that he does not preach pacifism, but that he is now opposed to war; that he has recently become opposed to compulsory military training, but that his attitude toward the R. O. T. C. at the school of mines has been one of cooperation and friendliness so far as those in charge of the corps would permit; that he is not a communist, a bolshevik, or a socialist; that the charges regarding his lack of patriotism and his disrespect for the flag are ridiculous and untrue. What it simmers down to, then, is that he speaks Russian and is opposed to compulsory military training—not much, to be sure, but a damning combination when a self-appointed committee of jingo-patriots wants to suppress a man who knows something about war and is opposed to it. The report of the governing board sustaining Mr. Olmstead and characterizing the tactics of his critics as "un-American and subversive of personal liberty" was unanimous.

What Happened to The Reporter?

EVANSTON, a Chicago suburb, celebrated Decoration day this year much as the holiday was marked in ten thousand other American towns. The next morning the Chicago Tribune printed on its first page a story entitled, "Hoot Pacifists at Evanston Memorial Rite." "Evanston's Memorial day celebration," began the account, "was transformed from a formal ritual of anthems, flags and prayers yesterday morning into a bristling anti-pacifist demonstration of shouts, tears, and threats. Before the affair was concluded Northwestern university, the University of Chicago, an Evanston church, and the Garrett biblical institute had all been accused of pacifist teaching and were hooted by an indignant crowd of 8,000." And so on, for fourteen inches. A Mrs. Goodhue, past regent of the Daughters of the American Revolution, was declared to have led the attack on the pacifists, and her charges were said to have moved "the milling crowds" to "cheers." The lurid story promptly brought a denial in the Chicago Evening Post, evidently written by some person who had been at the meeting, and knew that no such public outbreak had occurred. And the next day the Tribune, on an inside page, in three inches of type, said that whatever had taken place at Evanston on Memorial day had happened "after the meeting had adjourned and most of the crowd had left." (The total crowd is now declared not to have exceeded a few hundred in the first place.) Mrs. Goodhue also denied that she had made any public speech, or that even in private conversation she had made the specific charges against institutions which the paper had, on the previous day, attributed to her. The paper swallowed its own story. What happened to the reporter?

Boston Wrestles with Book Censorship

THE DIFFICULTIES which are bound to arise when a public censorship of artistic commodities is established find abundant illustration in the situation regarding the sale of books in Boston. The state of Massachusetts has on its statute books a drastic law designed to make possible the punishment of those responsible for the production and

sale of printed matter and pictures "tending to corrupt the morals of youth." The design of the law is obvious, and its working has been, on the whole, good. For years, while the Rev. J. Frank Chase was at the head of the Watch and Ward society, an arrangement was carried into effect under which a committee representing the society and Massachusetts booksellers cooperated to warn retailers of the publication of books which competent legal advice adjudged actionable. The procedure was without publicity, and while it may now and then have involved mistakes in judgment, the publishers are now the loudest among those regretting that the method has fallen into disuse. One sardonic aspect of the present mix-up is the posthumous tribute which these publishers pour out to the spirit of Mr. Chase who, living, came in for his full share of damnation from the American Mercury school of intelligentsia. In recent months, however, the police have been placing book after book on their proscribed list, with the booksellers, intimidated by this procedure, voluntarily withdrawing other titles. Twenty-six publishers are represented in the collection of books now banned, among them Macmillan, Scribner, Doubleday, Doran, Little Brown, Knopf, Century, Bobbs-Merrill, Harper, Dutton, Harcourt Brace, Dodd Mead, Putnam, and Boni and Liveright. And nobody seems able to tell where the orders for such drastic action originate! The Watch and Ward society, the district attorney's office, and the police all disclaim responsibility. But the inescapable fact remains that Boston—Boston of all places!—finds itself in the control of a book censorship which is generally agreed to be defeating its own ends.

"Father Endeavor" Clark

THE DEATH of Dr. Francis E. Clark closes a long and familiar chapter in the story of the churches. His significant service as the founder and interpreter of the Christian Endeavor movement made him a tradition to two generations, and to all the continents. To the members of at least eighty communions, and to eighty thousand local societies, he was a familiar and beloved figure, the leader in a thrilling adventure of the spirit. It is one of the proofs of the unfailing vitality of the Christian enterprise that from time to time, most unexpectedly and most opportunely, it puts forth a fresh manifestation of its power. Times without number through the centuries some new movement has given evidence of the indestructible nature of Christianity. The rise of the Franciscan order in the thirteenth century, the reformation in the sixteenth, the Sunday school and the various young people's organizations within the circle of the modern church's life, have had this value. In a special sense the service rendered the Christian institution by this later St. Francis has been outstanding and inspiring.

The life of Dr. Clark, who was seventy-five at the time of his death, covers the most notable period in the history of the church. Nearly fifty of those years were given to the Society of Christian Endeavor, which he started in the Williston Congregational church in Portland, Maine, in 1881. From that single group of fifty members, organized around the familiar pledge, the movement has grown until

it now numbers four million members. Such a growth is proof of a manifest need. No man's wit, genius or activity could achieve a result of this proportion. The time was ripe for an interdenominational society concerned not with doctrine or orders or ritual but with Christian service and the enrichment of life. A great volume of youthful enthusiasm was held in check behind the wall of custom and conservatism. This adventurer had the audacity to pierce this barrier with an experiment of faith, and the result was the release of a flood of fresh vitality to enrich all areas of church life. His movement is still an unspent force.

Dr. Clark was early impressed with the possibilities of Christian Endeavor as a unifying agency among the young people of the various communions. There was nothing in it that made it distinctively the property of any one of them. What might it not accomplish as a bond of union for them all! The spirit of fraternity was beginning to make itself felt among the churches. The youth movements thus far projected were either wholly denominational or outside the church. Here was the first opportunity to bring the young people of the various bodies into unity of action in the service of Christ. The result was an astonishment and a delight to men of the prophetic spirit. It was not alone the great conventions with their color and fervor. It was the evidence of a growing sentiment of goodwill among the different churches, which gave promise of real unity in coming years. This feature of the enterprise was not wholly welcome to denominational leaders. The idea of the organization was admirable, too good not to be capitalized for denominational purposes, but dangerous if allowed to run its course as a wholly interchurch program. In consequence, some of the denominations swung away from Christian Endeavor to youth movements of their own. This was a distinct limitation of the original conception and has to an extent prevented the full realization of its possibilities.

This has not been the only check upon the usefulness of the organization. It was the purpose of the founder and his first associates that doctrinal questions should have no part in the counsels of the society. But in certain parts of the country the movement has fallen under the influence of men of reactionary temper, who have attempted to make the society a training school for conservative, antiquated and mechanical interpretations of the Bible and of Christian truth. Where such influences have prevailed, Christian Endeavor has suffered in departing from its first principles. In part this tendency has been due to the fear of older leaders to trust the movement to the young people in whose interest it was first devised. Men like Dr. Clark have always the youthful spirit and may be trusted to prove sensitive to the currents of the time. This is not true of all, however, and the result of permitting men of another generation and a different spirit to make use of the society for the propagation of dogmas unscientific and belated, that belong to an older age and a different temper, is both unhappy and disastrous. That the main body has been kept measurably free from this blight is fortunate, for that way lies failure. The friends of Christian Endeavor hope to see it held true to its noblest traditions under the guidance of its new leader, Dr. Poling.

Dr. Clark was a most lovable and delightful companion. The men he drew about him in the prosecution of his work

had for him a profound affection and an unfailing admiration. The contacts he formed in his extensive journeys were of the most varied sort, including people of every race. Probably no man of our day has known so many of such widely scattered types and cultures. And these friends were not passing acquaintances, but intimate companions of the spirit, who felt the joy and the reward of his close friendship. Something of this international side of Dr. Clark's experience is recorded in his autobiography, "Memories of Many Men in Many Lands," one of a dozen or more volumes that came from his hand. It reveals not only his interest in the organization whose growth called him so far and so often to other lands, but as well his deep concern to employ the great resources of the movement in the promotion of goodwill among the nations, and the deepening of desire among all men for world peace. In all these efforts Mrs. Clark has been his companion and his helper, an unfailing inspiration to him and his associates in the great adventure to which he dedicated his life. Their golden wedding was celebrated last year.

No more humble, devout, prayerful and sacrificial life has been lived in this generation. In all the honors and responsibilities that came to him, Dr. Clark bore himself with the quiet dignity of one who asked nothing for himself but everything for the cause he loved. He was a man who made it easier for his friends to believe in the kingdom of God, in prayer, in holiness and in eternal life. The causes to which such lives are devoted cannot fail. God buries his workmen, but he carries on his work.

Congregationalism in a Quiet Hour

THERE IS A SENSE in which denominations, like states, may be considered fortunate when they have no history. When few events require the attention of the historian there is a good chance that the denominational health is normal, its spirit sanguine, its relation with other bodies pleasant, and its internal affairs well ordered. There is, of course, a possibility that a lack of excitement means a condition of stupor or impotence which foretells coming disaster. But it would be impossible to consider Congregationalism an impotent or moribund factor in our national life. The prevailing calm within that fellowship, which proved to be the main characteristic of the recent Omaha council, may therefore be set down as evidence of a general state of health and brotherly accord.

The Omaha session of the national council of Congregational churches made poor pickings for the newspapers. Day after day the reporters hovered about the press tables. But except when some political or business celebrity stepped to the speaker's stand, they found little to report. They were in the meeting of a religious fellowship, occupied almost wholly with the affairs of that fellowship, and those affairs were in large degree of such a routine nature as to make sensational recording impossible. The reporters did their best to read into certain of the actions taken some semi-sensational import, but they had poor success. The

council refused to nibble at any bait offering free publicity of that kind. It had come to Omaha for a quiet family gathering. And a quiet family gathering it held.

The council opened with an election of officers that was conducted totally without heat or temper. A moderator and an associate moderator were chosen without any evidence of prior electioneering, and with plenty of evidence that no sore hearts had been left in the wake of the choice. Practically all the motions that came to the floor for action had been previously tested out in special commissions or committees, and were adopted with a minimum of debate. Frequently there was no debate at all over the adoption of recommendations which involved real changes in the procedure of the church. The delegates seemed to have taken a calvinistic attitude toward the proposals passed on to them for final action. These things had been preordained, so why waste time or temper in delaying their approval? Probably more delegates left the city before the close of the sessions than have done so at any council in recent years. It seemed as though they reasoned that after certain great addresses had been heard—and there were great addresses at Omaha—there remained nothing to do but to go home. So why not go home?

It may be that the Omaha council represented a reaction from the strenuous debates of the sessions in Washington and Springfield. It will be remembered that in both these sessions there were declarations of public policy which called forth support and opposition in no uncertain terms. But the Omaha council was in a mood to regard even the advanced social ideals adopted two years ago as in the category of things settled, and to rest on that accomplishment until, at some future time, the temper of the denomination should require dealing with as yet unperceived new issues. Yet it is hardly accurate to say that this period of inaction is wholly a static period within the Congregational fold. It is true that nothing happened at Omaha of a decisive character, but it was possible to see the working of moods, tendencies, questionings, which may lead to decisive events two years hence.

It is evident, for example, that not all Congregationalists are content with the results of such tightening up of the denominational machinery as has taken place in the past few years. This movement received additional impetus and approval at Omaha with the final endorsement of the amalgamation of half a dozen benevolent boards into a new board of home missions. Reports from the various states indicated that the creation of state secretaries and the gathering of power to that office goes on apace. Except for the title, it is hard to distinguish these denominational officials from the diocesan bishops of the Episcopal church, or from the district superintendents of the Methodists. Yet Congregationalism, whose genius is supposed to be epitomized in its name, now has these officers in every state except Connecticut. Even rock-ribbed Massachusetts has finally accepted the new type of state organization!

This has come, to be sure, in the name of efficiency. And if this religious fellowship hopes to exercise public influence on any large scale, it is difficult to see what alternative it has to this welding of its scattered units into larger and hence more impressive groupings. But there are not wanting Congregationalists who view this development with

misgiving. They see the public advantages in a closely knit organization. But they also see the dangers of an inner ecclesiastical tyranny. And they somehow feel that there was more chance for liberty of prophesying in the old type of independent congregation than in the new type of obedient cog in a great state and national machine. These dissenters are not yet saying much in public, but their dissent is rising. It is altogether likely that they will soon challenge the whole philosophy and method of denominational reorganization.

Nor would it be surprising if there should come a reaction against the progressive social platform which the church approved two years ago. There are some ministers who view with misgiving such a sweeping indictment of the present order, and there are many laymen who regard it as a perversion of the gospel which the fellowship is set to cherish and proclaim. Mr. Roger Babson made this clear in his address before the Omaha council. Mr. Babson sought to disengage himself from the socially conservative views which he expressed, claiming that he was merely the agent enlisted to say in the open what "the laymen"—he used the generic term, claiming the authority of a church-wide survey—were saying under cover. If the point of view which Mr. Babson expressed is anywhere as near typical as he indicated, a reaction of some sort is inevitable. Nor would this be surprising in a church with the relations which Congregationalism has to industrialism in all parts of the country, and particularly in New England. Yet it would be unfair to leave the impression that the conservatism here mentioned played any large part in the Omaha proceedings. The courageous and unequivocal way in which the council spoke against compulsory military training in colleges showed that, faced with a definite issue, the representatives of Congregationalism are still liberal.

The interest in Christian unity is the most hopeful element in the Congregationalism exposed at Omaha. It cannot be said that there was any blazing passion in this regard. The reports recommending action looking toward eventual union with Universalists and Christians were not calculated to stir the emotions to any great depth. In both cases the procedure proposed was so tentative and so conservative that even those who might doubt the wisdom of the ultimate objective could find little to which to object in the present suggestion. Moreover, these were also matters concerning which there was a feeling that the real discussion had taken place before they came to the floor of the council. But, proceeding with all caution, and keeping within the bounds of denominations already holding an approximately identical faith and order, the Congregationalists are raising a hope that American churches can actually unite.

The reality of this hope will not be given its true test until the denominations now negotiating reach the point where they must vote whether or not to unite as denominations and what name, if union is ordered, is to be given to the resulting church. At Omaha there were those who saw this difficulty in the future, and expressed their readiness to give up the historic name of their fellowship. It is doubtful, however, whether such a proposal would pass the membership of the church at large. Much greater will be the prospect of ultimate achievement if the present negotiations can be enlarged to include all communions with a faith and

order that might normally incline them to gravitate toward such a new fellowship. Then, in such an inclusive union the matter of name, and other sentimental issues, will become of minor influence. It is to be hoped that the two year interval before the next Congregational council meets will see this widening of the plans for union of all bodies holding the congregational form of government.

Being in the Minority

A Parable of Safed the Sage

NOW IT CAME TO PASS not a Long Time Ago that a man came unto me, saying, I desire thee to give me the Names of a Few Men of Wealth, with a Letter of Introduction, that I may secure the Means to go forward with this Great Work.

And I said, Not a Name, not a Nickel, not a Note of Introduction.

And he said, I am Accustomed to being Thus Persecuted. And I answered, So am I.

And he said, It hath been Ever Thus. The Brave and Enlightened Souls have been in the Minority, but the Ages that Followed rose up and Proclaimed them Prophets of Righteousness.

And I said, Not often.

And he said, Behold Socrates.

And I said, I was thinking about him.

And he said, What wert thou thinking?

And I said, I was thinking how Many Millions of Cranks have cited Socrates as their justification, and none of them have reproduced him.

And he said, Hath it not ever been so, that the men who have had the courage to stand with the Minority have been the men who were justified by Subsequent Ages?

And I said, Listen unto me, my friend. I have known not a few persecuted and martyred souls, most of whom got just what was coming to them, and thereby obtained their only possible elevation above Mediocrity. Once it may be in a Thousand Years, and one it may be out of Ten Thousand, or possibly Nine Thousand and Five Hundred, of those who think themselves Heroes and Martyrs are really justified by Subsequent Ages. As for the residue, they were just plain Cranks, who got by the Fool-Killer on a day when he was loafing on the Job, and they have been classifying themselves with Socrates ever since.

And he said, Thou shalt yet see my name writ large on the Scroll of Fame along with the other men who were despised in their own time but who were Renowned in the Centuries that followed.

And I said unto him, Call thou around in a few Centuries, and let us talk it over. But this morning I am busy. But before thou go, and lest thou think me Hard of Heart, behold, here is a Shekel.

And he beamed with Radiance, and said, I knew thee for a Kind Man all the time.

And I said, That Feat of Mind-Reading was worth a Shekel.

So we parted on Good Terms, and I will give him another Shekel if he will come again in a Few Centuries and not before.

Ford's Five-Day Week Shrinks

By Reinhold Niebuhr

SOME TIME AGO the writer took occasion in the pages of this journal to call attention to the financial losses which the workers of the Ford industry suffered through the inauguration of the widely heralded five-day week. Incidentally the soundness and sincerity of the generally accepted moral pretensions of the Ford industry were briefly analyzed. The article brought responses from all parts of the world, most of them from people who where loath to revise their previously formed and highly complimentary opinions of Mr. Ford as a great humanitarian. One critic even wanted to know how the hapless author could be so obtuse as to fail to recognize in Mr. Ford the greatest foe of capitalism in modern civilization.

It may therefore be of interest to Christian Century readers to receive a further report on the status of the Ford workers at the present time. The most important and significant fact is that the five-day week has given way to a four-day week. Since last Thanksgiving there are few workers in the industry who can boast of a better average than four days a week. Many of them are on three days. Thousands have worked only two days a week since the beginning of the year. The skilled workers, tool-makers and die-makers, and the maintenance men are of course in better circumstance. But the men on production, who total about 85 per cent of the total force, are in the uniform predicament of having only four days work per week if they are fortunate.

WHY THE FIVE-DAY WEEK CAME

It is now quite apparent that the five-day week was largely a device for concealing or for effecting the lower production which the decreased demand for Ford cars necessitated. The Ford industry is obviously in a slump. For the first time in its history it is not only meeting real competition but actually succumbing to it. While other automobile plants, particularly those in the great General Motors combine, are steadily increasing production, Ford sales are descending to lower and lower levels. The same autocracy which is credited with the efficiency which made the big profits and the low prices of the Ford possible seems to lack the resourcefulness which a highly competitive market demands of the industry. No industry is immune to market fluctuations and there are therefore those who insist that the present plight of the Ford workers is a fate which workers in the most humane industries have suffered at some time or other. Yet whatever may be the tradition of American industry in the matter of unemployment, the situation in the Ford factories clearly emphasizes the necessity for some kind of unemployment insurance in every industry which makes any pretensions to humane treatment of its employees.

Mr. Ford has had a pet dogma which salved his conscience in regard to unemployment. He has always maintained that an adequate wage would give the worker the security both against unemployment and against old age which workers so greatly covet. He has insisted that an

adequate wage obviated the necessity for any kind of philanthropy and for that reason has consistently refused to support charitable agencies. Today unemployed Ford workers are the heaviest charge upon Detroit charities of any single class of citizens. Some of the charities of the city find more than 50 per cent of their beneficiaries to be Ford workers. The adequate wage is obviously not endowed with the magic qualities to solve all industrial and social ills of which Mr. Ford dreamed.

HIGH WAGES DO NOT PROTECT

The reason is quite apparent. No wage, even the highest, can be adequate to guarantee a worker against distress through long periods of unemployment. As a matter of fact, the Ford wage before the institution of the five-day week was no more than adequate for a fair comfort standard of living without much provision for either sickness, unemployment or old age. Following the institution of the five-day week, the wage was reduced to bare subsistence wage. After living through 1926 with an annual wage of no more than \$1,500, and in most cases probably not more than \$1,400, the average Ford worker faces the prospect of an annual wage of about \$1,100 to \$1,200 in 1927. Of this amount he must pay about \$600 in rent. The difficulty he experiences in making both ends meet with what is left after the landlord is paid may well be imagined.

A few concrete examples may at this point aid the imagination: A. is a Ford worker with wife and five children. For four months he has averaged three days of work per week. In a desperate effort to save the little home which requires \$60 per month in payments, the wife has gone to work at \$15 per week. The husband is on a night shift and returns at 1:30 in the morning. He rises at 7 to get the children off to school, the wife having left an hour previously.

B. has worked for Ford for ten years. He has not had more than three days work per week since last November. Some of the younger men in his department get one more day a week because they are more efficient. B. has a girl in high school and two other children. Two-thirds of the slender savings of ten years of industry have been used up on these months, chiefly because the family did not want to take the oldest girl out of school.

PLIGHT OF FORD WORKERS

C. bought a home two years ago. Unable to keep up his payments on the home a charitable organization advanced him a loan to meet delinquent payments. He is unable to pay interest upon the loan and must secure a further loan if the home is to be saved.

D., father of a family of four, has applied for charity because he is four months in arrears for his rent and is threatened with dispossession.

E. suffered from severe illness incapacitating him from work for five weeks. His family, consisting of wife and two children, became the object of public charity and he

himself became a public charge. The wife is now seeking employment. The family was without any reserves for the illness.

F. is seeking charity to prevent dispossession. Sickness of two children has made it impossible to pay rent for five months.

Many of the Ford workers are holding on to their homes, which they are buying on contract merely by grace of the real estate companies who are carrying them without payments. How many of the workers have actually lost their equities it would be difficult to determine. With the rumored complete shut-down of the Ford works in prospect, many of the workers are fearful of losing their homes. It would be possible to multiply examples of distress among Ford workers by the thousands. No one is in possession of all the facts. But those who are in touch with the situation realize its gravity.

MANAGERIAL AUTOCRACY

There is no question that discontent among the workers is rising to a pitch which augurs an evil day for the industry. The grievances of the workers due to unemployment are augmented by the complete autocracy of the management which makes protest impossible. The worker finds it impossible to reach any one with real authority. If a man works only two or three days a week he finds the exacting demands of the foreman, always intent upon speeding up production, particularly revolting. Frequently workers are dismissed for the day after but one hour of work and return home, angry for the futile hours on the street cars.

Many of the grievances of the workers are obviously due to the breakdown of management because of the very size of the industry. Other grievances have their source in the capriciousness of authority. Orders are given and countermanded without rhyme or reason, and no one can discover the source of the authority. Of late men have been discharged in cases of sickness even when they were meticulously careful to report their disability. Men who have worked at the plant for years were under the necessity, upon their return to health, to apply for a position and were subjected to the indignities of a crude medical examination through which all recruits must pass. Worse than that, they discovered that pay increases which come through years of service were withheld because tenure of service was reckoned from the date of reinstatement rather than the actual date of first employment.

COMMUNISTIC PROPAGANDA

Dismissals of old men are multiplying. The industry is without the vestige of a pension system and old men, who spent ten to fifteen years in the plant, find themselves suddenly on the streets, the victims of the strategy of weeding out "inefficients." If the industry should continue its present ruthless devotion to the ideal of "efficiency" and throw men of fifty-five and sixty upon the industrial junk-heap the social agencies of the city will face a pretty problem caring for the discards of an industry which is blind to its obligations to these men either as a matter of justice or as a matter of philanthropy.

It is rather significant that the rising tide of resentment

among Ford workers has no avenue of expression except through the communistic weekly sheet, *The Ford Worker*. This paper, which is sold surreptitiously in the vicinity of all Ford plants, boasts of a weekly circulation of ten thousand copies, though the actual number of communists is hardly one-tenth of that figure in the whole city. The paper is crude enough in its temper but fills its pages with specific instances of injustice rather than with the usual communistic propaganda. The propaganda is of course not wanting in the editorial pages.

For years the regular agencies of organized labor despaired of organizing Ford workers. Composed of foreigners and country boys who had little appreciation of the basic problems of industrial life, all efforts to organize them failed dismally. The time would now seem to be ripe for a real organizing effort. Yet the American federation seems to lack both the energy and the resourcefulness to tackle the problem of organizing the automatic machine-tender. A new labor strategy will be necessary for this task. What is wanting is a statesman of the type of Sidney Hillman. If such a leader does not emerge it is quite probable that the revolutionary radicals who are now the only spokesmen of the discontent of Ford workers will gain an influence out of all proportion to their qualities of leadership.

OUR INCOMPETENT SOCIAL CONSCIENCE

The fact that an industry which develops such distressing social consequences should nevertheless still be heralded as a model of humane industrial strategy speaks volumes for the incompetence of the social conscience of our age. Here is a rather striking personality, with more than ordinary industrial success, with humane impulses, now slightly corrupted, and with a social philosophy not advanced beyond the doctrinaire individualism of the nineteenth century; and yet the world imagines that he represents something new in industrial ethics! Even in England, which has a longer industrial experience than we and which saw many of the pet theories of the Manchester school exploded in the cruel realities of an ethically emancipated industrial system, Mr. Ford is still regarded by many as a kind of demigod. Mr. Garvin of the *Sunday Observer* seems never to tire of singing his praises. In our day of enlightenment it is possible for a man to amass billions and be praised at the same time for the astuteness of his business mind and the generosity of his impulses, even though the groans of his workers may be heard above the din of his machines. Will we ever acquire enough social intelligence to match our mechanical achievements?

My Temple

I KNOW a temple circled quite
By pine trees straight and tall,
A carpet wrought of ferns and moss,
A soft light over all;
Majestic mountain spires above,
A bird choir caroling.
Here, though my body stands erect,
My soul is worshipping.

GERTRUDE B. GUNDERSON.

The Inquisition, the Reformation, and the Jews

By Herbert Danby

AS CHRISTIANITY more and more recovered from the shock of the Moslem conquests in Europe, the Jews once again came into their old heritage of hatred and contempt. Spain again was to take the lead. It is also at about this stage that the wealth of many of the Jews began to be such an exasperation to their Christian neighbors. Under the feudal system the Jews were regarded as so many cattle, attached to the soil, and the personal property of this or that baron—who found their money-producing qualities extremely helpful. The Jews, as the only purveyors of ready money, were, in turn, patronized and protected by kings and princes, who constantly had need of them; and, in turn, robbed and denounced as blood-sucking parasites and hateful usurers whenever gentile indebtedness to them threatened to be embarrassing. And so it is that for continuous centuries, we find decree after decree issued by rulers throughout Europe annulling interest on debts owed to Jews—or, as often as not, confiscating the debts for the benefit of the royal treasuries and driving the Jews out of the country. At need it was always possible in this way for a Christian king, actuated by religious motives, to wreak vengeance on the enemies of Christ. Thus we find the French king, St. Louis, in 1234, issuing a statute stating that "for the welfare of his soul and the souls of his father and all his ancestors, he annulled one-third of all debts due to Jews."

CHARGES AGAINST JEWS

To read the history of the Jews in Europe during these centuries is one of the most monotonously depressing things imaginable. There is scarcely a ray of relief. The great religious orders, the Franciscans and Dominicans, had arisen; but never a leader do we find who, in the spirit of St. Francis, should preach the love of God over *all* his works—even over the Jews. The widespread pestilence, known as the "Black Death," appeared and reappeared during the fourteenth century. Throughout France, Spain and Germany came the same outcry: it was the Jews who had been poisoning the wells. How otherwise should the Christians die by the scores of thousands while the Jews seemed to remain immune? Widespread massacres of Jews followed. But then we should remember that, in Italy, at an earlier date, some poor Jews were even executed because of an earthquake.

The venerable charge against the Jews, of killing a Christian child in order to use its blood for the passover ritual—this was asserted and repeated in every Christian country where Jews were to be found. This horrid charge, even more absurd than horrid, has been brought against Jews—and men have always been found to believe its truth—since pre-Christian times even to the present day. It was revived in Lithuania last year; it was heard in Port Said four years ago, and it was even hinted at in Jerusalem shortly afterwards. It is one of the curiosities of history; but it has had fatal consequences for the Jews, for nothing has so served

to perpetuate and exasperate anti-Jewish feelings among simpler-minded Christians as this charge. Our own English saints, St. Hugh of Lincoln and St. William of Norwich, serve to remind us that the Jews have suffered the same calumny even in England's "green and pleasant land." Some of you will remember how Chaucer, in the *Prioress's Tale*, has embalmed the legend in an only too exquisitely pathetic setting.

THE INQUISITION

The revival of the church's power in Spain spelled all manner of miscellaneous oppressive methods against the now wealthy Jews. Thousands found it easier to accept the form of baptism and so retain their wealth and security while remaining Jews at heart. This leads us to the final terrible closing scenes of Christian and Jewish relations in Spain. These nominal Jewish-Christians, or Crypto-Jews, or new Christians, or Marranos, as they were variously called, were suspected of secretly Judaizing. The clergy of Spain called in the help of the inquisition. This was in 1480.

Those of us who belong to the reformed churches think of the inquisition solely as a weapon in the hands of the unreformed church against protestants. But to the Jewish mind the inquisition was primarily aimed against the Jews—against those scores of thousands of them who had accepted the form of baptism under compulsion while remaining Jews at heart. And bitterly did those Jews suffer. Details need not be given. The fact remains that with the Jew of today, far more than with the most perfervidly imaginative protestant, the inquisition has burnt itself into his inmost being as the worst of horrors conceivable, the most hideous nightmare in his national past. Till one has grasped this fact, it is strange to notice how promptly and persistently this idea comes up today from Jewish lips and Jewish pens: "Inkvizitzia" and Torquemada are to them the commonest turns of speech whenever they would describe oppression; they are commoner even than "tsarist Russia."

Twelve years later, 1492, saw the whole body of Jews hounded out of Spain, 300,000 in number. The horrors and sufferings were unspeakable. And it was all done in the name of holy mother church.

HEAPING COALS ON CHRISTIAN HEADS

Yet it is from a Spanish Jew at the end of the fifteenth century that we have a judgment on Christianity which, you will agree, is well worth recording. It is the opinion of a strictly orthodox Jew, Joseph Yaabetz by name, one of the victims of the expulsion of 1492. He records with gratitude the work of Christianity as teaching a belief in the one divine Creator, in divine revelation, retribution for sin, and the resurrection. He goes so far as to say—and he says it without the cynicism which one would suspect, not unreasonably, to be behind it—that "but for the ex-

ample of these Christian nations we might ourselves have become infirm in our faith during our long dispersion." This is, indeed, heaping "coals of fire." In the circumstances I think it would be difficult to find a more exact fulfilment of St. Paul's prescription of Christian charity: "Charity suffereth long and is kind . . . is not provoked, taketh no account of evil, rejoiceth not in unrighteousness, but rejoiceth with the truth."

The beginning of the sixteenth century marks a great change. It is the dawn of the reformation; it is immediately after the invention of printing; the centre of gravity of Jewish life in Europe is now in Germany; the feudal system is either forgotten or a powerless form; the church's power is still immense, but it has to cope with difficult matters of purely mundane statecraft, in which religion as often as not served only as a pawn in a diplomatic game.

With the reformation we instinctively associate a new interest in the scriptures. With this new interest came the first widely expressed desire to know the originals—the Old Testament in Hebrew and the New Testament in Greek. In this connection we at once think of Erasmus. But there was a greater man than Erasmus, one whose name is known to comparatively few—one who took the lead in introducing the study of Greek and Hebrew to the students of Europe. This was John Reuchlin.

At the beginning of the sixteenth century a strong anti-Jewish campaign was launched by the Dominicans of Cologne, headed by their prior, Jacob van Hoogstraten. Hoogstraten seems to have aimed at securing for the Dominicans in Germany the same powerful position which they held in Spain owing to the inquisition. The Dominicans secured the services of a converted Jew, Joseph Pfefferkorn. Pfefferkorn, at the instance of his Dominican patrons, wrote a series of pamphlets exhorting the Jews to embrace Christianity; but the *principal* aim in the pamphlets was to persuade the Christian world that all Jewish writings were written in a tone bitterly hostile to Christianity, and that these writings, the Talmud first and foremost, should be destroyed wholesale and utterly, as pernicious blasphemies.

JEWISH LITERATURE ORDERED BURNED

The Dominicans brought influence to bear on the Emperor, Maximilian. He ordered that all Jewish writings (except the Old Testament) should be destroyed throughout the whole of Germany. To the converted Jew, Pfefferkorn, he gave authority to carry out the necessary searches in the synagogues and private houses of the Jews. This was in the year 1509. The Jews were forced to hand over to him every book they possessed.

But the Jews were now no longer the helpless sheep of earlier centuries. They protested, and through the intervention of the archbishop of Cologne, the actual destruction of the confiscated books was delayed, and the emperor was persuaded that it would be more just to have the books first of all scrutinized by experts, who should examine into the truth of the wholesale and very serious charges brought by Pfefferkorn. John Reuchlin was the expert chosen. He was the only Christian in Germany, possibly even in all Europe, who knew Hebrew well enough to report on the nature of the vast post-biblical Hebrew literature.

Meanwhile the intense anti-Jewish propaganda of the

Dominicans, the stream of pamphlets, in both German and Latin, turned out from the printing press—these served to rouse popular feelings to an unusual pitch. Feelings became more exasperated and embittered by a charge, brought against the Jews in the Brandenburg district, of stealing and desecrating the consecrated eucharistic wafers, and of killing a Christian child for the purposes of the passover ritual. These charges were taken as proved, and thirty Jews were burnt in Berlin. It was at this stage that John Reuchlin drew up his report: "Whether it was godly, laudable and advantageous to Christianity to burn the Jewish writings, especially the Talmud."

He decided—as, of course, any unprejudiced person was bound to decide—that to condemn all Jewish writings indiscriminately would be foolish. He divided them into six categories; of these he considered that there should be destroyed only those deliberate perversions of the gospels and the puerile fables known as the "History of Yeshu." As for the rest, they ought to be preserved in the interests of science and true learning and for the promotion of a sound knowledge of the scriptures. It was a very brave act. Reuchlin dared to put forward this view in the teeth of the most powerful element in the church, and in the teeth of popular prejudice at a moment when anti-Jewish feeling was at its maximum.

FIRST DEFENSE OF THE JEWS

Reuchlin sent his report to the archbishop of Cologne. It was intercepted and opened by the Dominicans. Pfefferkorn promptly drafted an answer and a rebuttal. This the Dominicans published in German and circulated widely. In it they openly denounced Reuchlin as a heretic. What made Reuchlin most indignant was that they alleged that he was in the pay of the Jews and that he did not really know Hebrew, and that he was the instrument of Satan.

It is not easy to picture to ourselves the sensation stirred up by this pamphlet, the "Handspiegel," Pfefferkorn's attack on Reuchlin. It was circulated in thousands of copies. Since the invention of printing this was the first attack on a highly placed dignitary of the state, such as was Reuchlin. It was the first printed libel. Being written in German everyone could understand it. Reuchlin was forced to answer publicly in a counter-pamphlet and to make the Talmud a personal question, and—a veritable landmark in history—he was compelled openly to defend the Jews. As for his opponent, Pfefferkorn, the accuser of the Jews, Reuchlin publicly branded *him* as a scandal-mongering liar. Well might the Jews of the day rub their eyes and ask whether they were dreaming. A prominent Christian had publicly protected them and their writings and actually claimed that the gospels taught that a Christian should treat even a Jew as his neighbor and love him as himself!

The controversy waged for another ten years. Around Reuchlin were ranked all the humanists of the day, Erasmus, Melancthon, Martin Luther—all those spirits who ushered in the continental reformation. On the other side, behind Pfefferkorn, was the entire Dominican order—the Franciscans, it is curious to note, took Reuchlin's part—the powerful Dominican order and the organized church, struggling to maintain its authority against the new rush of

modern learning and the plague of unsettling convictions which the new learning was stirring up. In the end the pope condemned Reuchlin on principle. But, none the less, the ten-year-old decree, ordering the destruction of the Talmud and other Hebrew writings, was not revived.

LUTHER AND THE JEWS

Martin Luther, during the earlier part of his life, was a faithful and worthy pupil of Reuchlin. He too lifted his voice, in his blunt, outspoken, and sometimes crude way, to point out things which are so obviously true, but things which in those days had barely struck the consciences of mankind, and things which even in our own day are more often forgotten than remembered. Luther's remarks are worth quoting at some length. They are as startling as they sometimes are crude:

"Those fools, the papists, bishops, sophists, monks, have formerly so dealt with Jews that every good Christian would have rather been a Jew. And if I had been a Jew and seen such stupidity and such blockheads reign in the Christian church, I would rather be a pig than a Christian. They have treated the Jews as if they were dogs, not men, and as if they were fit for nothing but to be reviled; whereas they are blood-relations of our Lord; therefore if we respect flesh and blood, the Jews belong to Christ more than do we. I beg therefore, my dear papists, if you become tired of abusing me as a heretic, that you begin to revile me as a Jew.

"Therefore," he goes on to say, "it is my advice that we should treat them humanely; but now we drive them by force, treating them deceitfully and ignominiously, saying they must have Christian blood to wash away the Jewish stain, and I know not what more nonsense. Also we prohibit them from working amongst us, from living and having social intercourse with us, forcing them, if they would remain with us, to become usurers. If we would help them, then must we exercise, not the law of the pope, but that of Christian love. We must receive them kindly and allow them to compete with us in earning a livelihood, so that they may have an opportunity to witness Christian life and doctrine; and if some remain obstinate, what of it? Not every one of us is a good Christian."

Elsewhere Luther speaks of the Jews as the instruments of God's revelation to man:

"The Jews are of the best blood on earth; through them alone the Holy Spirit wished to give all the books of holy scripture to the world. They are the children, and we are the guests and strangers. Indeed, like the Canaanitish woman, we should be satisfied to be the dogs that eat the crumbs which fall from their master's table."

And yet in his later years Luther became the bitterest enemy of the Jews. His terrific vocabulary and force of language were turned against instead of for the Jews. This is what we now find him saying:

"Doubt not, beloved in Christ, that after the devil you have no more bitter, venomous, violent enemy than the real Jew."

As to what should be done with the Jews, Luther recommends:

"Burn their synagogues and schools; what will not burn, bury with earth, that neither stone nor rubbish remain. In like manner, break into and destroy their houses. Take away all their prayer-books and Talmuds, in which is nothing but godlessness, lies, cursing and swearing. Forbid their rabbis to teach on pain of life and limb."

After admonishing his hearers not to have the slightest intercourse with the Jews, he says:

"If that which you already suffer from the Jew is not sufficient, strike him in the jaw . . . if I had power over them I would assemble their most prominent men and demand that they prove that we Christians do not worship the one God, under the penalty of having their tongues torn out through the backs of their necks."

This radical change of heart in so great a man, this lapse from Christian charity to the grossest intemperance, should make us pause and take very careful thought. Luther may have been disappointed by the Jews; he is supposed to have suspected a Jewish attempt to poison him; all manner of explanations have been offered to account for so radical a change. But primarily the change goes to show this: that, even in the case of so great a Christian as Luther, it needed only the removal of certain inhibitions, it needed only the slackening of certain controls exercised over mankind by the due practice of the Christian virtues of humbleness, love and obedience to our Lord and Master, and the open-eyed facing of truth—it needed only the slackening of these, the hardly acquired Christian virtues, and once these controls falter or slacken, for whatever reason, then at once, the age-long, inbred, instinctive Jew-hatred breaks loose. Centuries of Christianity of a kind have made it a Christian instinct to loathe the Jew; to overcome that implanted instinct has now become one of the severest disciplines in the practice of the Christian life.

With the reformation the position of the Jews in Europe was uniformly improved. They were forgotten or overlooked in the wider conflict. The bitterness of religious hatred was assuaged to a certain extent. Active animosity settled down into quiet aversion; the popular feeling became more and more of the nature of contempt rather than the revengeful antipathy of the past.

LITTLE ANTI-CHRISTIAN LITERATURE

In all this I have almost entirely neglected to give the Jewish reaction—to show whether, or how, Jewish opinion of Christianity was affected by the post-reformation attitude to the Jews. We are at once met by the remarkable fact that there is no such thing as a recognizable Jewish anti-Christian literature—that is to say, a literature in the least corresponding to the type represented by the gigantic bulk of Christian anti-Jewish—or, as it later came to be called, anti-Semitic—literature. All Wagenseil's efforts produced little more than that early Jewish parody of the gospels, and Isaac of Troki's "Hizzuk Emunah" (the Protection of the Faith) and the reports of one or two Christian Jewish public disputations. The gospel parody may be put on one side as a thing standing by itself. The others are nothing more than philosophical arguments according to the fashion of the time and rival interpretations, and mostly very artificial interpretations, of Old Testament texts—the one side striving to show that the messiah was come in the person of Jesus, the other side using just the same means and methods and materials to show that the messiah had not come. But never a trace do we find of a Jewish work written with the specific object of rendering odious a religion and all who believe in it. You will agree

that this is remarkable. It may be that Jews have wished to write such works, but feared for the consequences; but we have no right to take such a thing for granted. The Jews preferred, on the whole, to remain dumb. If they did break their rule of protective dumbness it was to point to something good in Christianity and Christians.

A very famous Talmudist and controversialist of the middle of the eighteenth century was Jacob Emden. This is what he finds himself able to say of Christianity:

"Christianity has been given as part of the Jewish religion by the apostles to the gentile world; and its founder has even made the moral laws stricter than are those contained in the Mosaic law. There are, accordingly, many Christians of high qualities and excellent morals who keep from hatred and do harm to none, even to their enemies. Would that Christians would all live in conformity with their precepts! They are not enjoined, like the Israelites, to observe the laws of Moses; nor do they sin if they associate other beings with God in worshipping a trinitarian godhead. They will receive reward from God for having propagated a belief in

him among nations that never heard his name; for 'He looks into the heart.' Yea, many Christians have even gone forth to the rescue of Jews and their literature."

This is, indeed, a valuable testimony. It is a tribute to the growth of a truer, Christ-like Christianity within the church, a great tribute to the fearless work done by the few Christian leaders and rank and file who dared to fight down the age-long instinct which led Christians of all ages to loathe, despise and, wherever possible, harass and persecute the Jew; but it is a greater tribute still to the great-mindedness of this Jew who was able to some extent to penetrate through the thick wall of intolerance and cruelty, savagery and barbarity which had interposed between the church and Judaism.

This is the third in a series of articles by Canon Danby on the development of relations between Jews and Christians. The concluding article will appear in an early issue.

Christ and the Group

By Edward Shillito

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. . . . Then all the disciples left him and fled." Matthew 26:36, 56.

"And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. . . . But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words." Acts 2:4, 14.

HERE IS THE STORY of the way in which a certain group of men acted between sunset and sunrise of an April day long ago in Jerusalem. This story tells also how men are always acting in their groups. Here in the story of Christ we find a revelation of the mind and purpose of the Eternal God; here also we come upon a revelation of the heart of man. And since we are social beings, who come to ourselves in fellowship, we may turn to the story for our warning and for our encouragement.

I.

THE GROUP BOASTFUL

"Likewise said all the disciples." It was the night before the end. The little company were met secretly in an atmosphere charged with emotion. Either they did not know or they did not realize what the crisis would mean. They only knew that the purpose for which they had come to the city was near to its accomplishment. The secrecy of their meeting place; the solemn and mysterious actions of their Lord; the departure of Judas fading into the night; the gracious words of comfort, spoken to his friends by their master—all these things had moved their hearts deeply. They were like men at a mess table on the eve of action. It was the airless silence before the storm breaks.

In such a mood of excitement they listened to the chilling words spoken by the Master to Simon Peter. Jesus had said, "All of you shall be offended because of me this night." Peter had answered, "If all shall be offended because of thee, yet will I never be offended." Then Jesus had answered in swift, staccato speech, "Verily, I say to thee . . . this night . . . before the cock crow . . . thrice thou shalt deny me." Peter had been deeply hurt by this word. It seemed to show a lack of trust in him. What had come to the Master that he should doubt him, Peter? "Even if I must die with thee, I will not deny thee," he cried.

It was the confident boast of a man who did not know himself. He could not tell the nature of the conflict before him; he trusted simply in the emotion of the hour, the emotion which was shared by the others. Soon that brave self-confidence was to be shattered, but for the moment it was sufficient. Then the others—all the others—spoke likewise. Peter was their representative. They waited for him to lead; then they followed. They took their tone from him. They borrowed his language. They became a group under the spell of a common emotion.

There are thinkers who attribute to a group or a crowd all the spiritual processes of the individual soul. The crowd is treated as if it were one mighty personality. It is easy for us to go beyond our warrant in this matter. But at least it is true that when we are together in a group we are sensitive to common waves of emotion. We know this in the political meeting, or in the church, or at the football match. In a group we are exposed to thoughts and desires which pass over invisible paths from heart to heart. One voice only may speak; but—"likewise say all of us."

The first counsel of all in this matter is that we should guard against unreal professions and idle words taken upon our lips because others are saying them. "If I must die

with thee, I will not deny thee." It was a splendid boast; a thrill of devotion ran through that little company; it seemed incredible that they would ever sink below that high level of emotion. When we, too, are in the same case, when we sing in our hymns the words of some great lover of God, when we borrow the language of our associates, then in that hour we should be on our guard. We cannot live on borrowed capital.

Emotion is essential to religion, but emotion borrowed from others may be not simply a harmless luxury but a positive danger; and if it is borrowed from another who has no more solid ground for it than Peter had, it is the prelude to shameful failure. It is the idle talk of raw recruits who have never known the horror of warfare. It is the disguise which our fears assume. The men who are in most danger of a nervous breakdown are they who cry, "Who's afraid?" They are playing a part. They say what others are saying: "Afraid! not I!" The brave man is he who knows his fears and faces them. He is humble and never boasts of what he will do. And he does not take up the popular cries of the moment.

It is necessary to guard against the crowd-emotion, whether the crowd be thousands or twelve. A group may be more prone to boasting than any one member of it. It may be more violent, more credulous, more cruel. It can indeed rise to great heights, but it sinks to depths lower than any known to its individual members. We are gregarious beings and we learn much from fellowship, but we have the gains of the group only on the condition of perpetual vigilance.

Jesus did not take the emotion of the crowd at its own face-value. He sought for men who loved fellowship, but who could stand alone. He kept his sternest judgments not for individuals, but for societies. His woes are for pharisees and scribes and custodians of the temple. His people were to live in society, but supported each of them by the mighty hand of God and not leaning too much on each other. That lesson had not yet been learned by those men who said in chorus that night that they would never forsake Christ. They had to be taught, in shame and humiliation, before the dawn of another day.

II.

THE GROUP BROKEN

"And they all forsook him and fled." The next scene is set in the same night a few hours later. The Master in Gethsemane was lonely and desolate and homeless. The men he chose to share his secret, slept. They had promised to die with him, but they could not keep awake with him. Then the unexpected happened. The Roman guard drew near with their lamps and flashing swords. The traitor gave the signal. Jesus was arrested and no legions were released from heaven to take his part. It was late and the disciples were very tired. In the night attack, their hidden fears, long kept down, were brought to the surface. One of the company wavered; another followed. The line broke. The men who had raised their chorus of confidence now forsook their Lord and fled. "Likewise fled all of them."

In the sacred story no attempt is made to hide the facts.

The scars of the apostles are not concealed. Societies often idealize the early leaders of their glorious youth; they glory in their achievements and conceal their failures. What sort of society is this whose first leaders were described as deserters! But are we not drawn to them for this very reason? We know the experiences of that night. We know what it means to see the false security upon which we have rested give beneath our feet. The unexpected crisis has tried us also and found us wanting. We, too, have fled with one accord.

It is the unexpected that tests the group. It is ready for a certain order of events. Its program is settled. But what if the course of events proved different from all our forecasts! Then comes the hour of trial. The common emotion is dissipated. The individual members are thrown back upon their own resources. That imaginary being whom I took to be myself crumples up; he was living on borrowed capital, and the company from which he borrowed is in bankruptcy. I must either give up in despair or rebuild my life on another foundation.

The disciples who boasted together were the same men who afterwards fled together. The two experiences were not unrelated. The unreal self, which boasted, had to be exposed in bitter experience. Before that group could move the world, it must learn in sorrow and in shame that more is needed for that achievement than momentary enthusiasm and unfounded boasting. Afterwards they told the story of their shame with penitence, but with a deep thankfulness in their hearts that the unreality of their old life had been shattered into fragments that night.

III.

THE GROUP RE-FORMED

"They were all together in one place. . . . They were all filled with the Holy Spirit." Seven weeks later in the same city. The disciples, humbled and broken, had been scattered abroad. Their old self-confidence was shattered; they had come to know themselves and, in the true sense of the word, to accept themselves. Then there had followed the hour of bitter agony, when at Calvary they had watched their Leader crucified and they were not dying with him. They beheld him afar off, and we who have failed as those men failed, and watched the crucified as they watched, spectators afar off, can tell what reproaches they had for themselves.

But that was not the end. On the third day he rose from the dead and rallied them once more into a society with a new and enduring bond of union. They were no longer trusting to their own phantasy of themselves or leaning on their fellows. They were humble now, and only the humble inherit the earth. For the humble are they who have shed their unctions about themselves and confront a real world with a real man. Christ the risen Lord was dealing now with a group of men, humbled and therefore mighty, knit together by the fact that all of them alike shared in one thing, a common devotion to Christ himself and a common dependence upon him. They were a group again, but how different!

Their voices were united again, but in prayer not in boasting. "Likewise prayed all of them." They waited to-

gether for the day in which something would be given for their endowment. They tarried till Pentecost was fully come. Another group-emotion seized them, not panic now but the inspiration of the Holy Spirit. Each learned still from the others, but each had a life of his own. Each had a personal knowledge of the Divine Spirit, which can and will control and guide the spirit of man; and each one at the same time belonged to a group which had the communion of the Holy Spirit. They shared with each other in that Spirit. They were a group once more, but only because they were all alike surrendered to be one spirit of life and love and power.

They were like men who have looked upon the same vision of beauty in their native land, or who read the same books and speak the same great language. They can trace in each other's eyes the look of recognition; they have been together in deep spiritual experiences. The Christian church at the beginning was a group of men and women who shared one vision and received one mighty inspiration. There was indeed an esprit-de-corps, a mass-emotion, a common life, but this had come into being because each of the company was related by faith to the one Lord. They were all together in Christ; they shared in his spirit; they were a group re-formed in him, never to be broken again.

IV.

THE GROUP FULFILLED

There is no need for us to pretend that we are not gregarious. Christ deals with us as we are. He has no contempt for the crowd as such. He seeks to shape it to his use. We may be indeed as sheep gone astray, or we may be as an army with banners marching to the city of God. The group may be one thing or the other. Christ claims it for himself. It is his purpose indeed that we should learn the perils of the instinct which leads us to act and to think and to speak together. The idle boast must be abandoned. There must be the shattering of our self-confidence, *that*

the power may be of God, not of ourselves. God will suffer us to learn by bitter experience how weak a defense we make against the terrors of life. He will show us how the mass movements of the world will be too strong for us. If we are not watchful we shall go with the multitude. We shall follow the fashion. We shall say what others are saying, simply because it is the correct thing. If we have only that imaginary being, which we have exalted, on which to depend, we shall break in the hour of panic. There is in the very nature of things a process of humiliation and failure to make us ready for the positive calling of God.

For Christ is never negative in his provision for us. He wants us still to be gregarious beings. He needs a society of men able to act together. He must have a church. But how does he secure it? Not by banding together a number of self-assertive and self-confident men! That is no church of Christ. But in the family of his disciples all share in the one Spirit, and it is the Spirit that makes them one. The breath of God comes from the four winds and blows upon the scattered members and makes them a mighty host, an ordered and disciplined instrument.

Of such a society there have been many sketches and partial realizations. But in its fulness it belongs to the future. "I believe in the holy catholic church," a devout churchman has said, "but I regret that it has not yet come into existence." The world has yet to know what a church can be when its members are one in the Spirit of God. Then, and then only, will it be made clear what is the meaning of the strange group-instinct within us. Then will be fulfilled all those foreshadowings and hints of something yet to be known in fellowship. Fellowship even now, as William Morris said, is heaven and the absence of it is hell. But always in the most glorious hour of fellowship we are conscious of something yet to be enjoyed. Always among the unknown forces which will shape the future is the church which is to be, of which all that we see now is a fragment and prophecy.

What and Why in China

By Paul Hutchinson

V. What Is the Nationalist Movement?

WE HAVE NOW COVERED rapidly the important events in China's recent history, up to the beginning of the present nationalistic phase of her revolution. We started with the Manchu dynasty, and saw that when the western nations began their aggressive approach to China this dynasty was entering on the century of decline which ended with its abdication in 1911. Then, out of the revolution of that year, there emerged two important figures—men who were important more for what they personified than for what they were. One of them was Yuan Shih-kai, who meant a China ruled by the iron hand of military power. The other was Sun Yat-sen, who meant a China ruled by the ideas of a modern democratic state. Yuan died, and bequeathed to China a period of fighting among tuchuns and

war lords, which we hope is now coming to an end. Sun died, and bequeathed to China a nationalistic type of conflict, the outcome of which no man can yet see. In this article we will attempt to give the important aspects of this second conflict.

CANTON VS. HONGKONG

We go back to Canton. Sun Yat-sen, as we have seen, left Canton in 1924 on that last journey to Peking, where he died early in the following year. He had not been a brilliant success as ruler of Canton, nor of the province of Kwangtung in which that city lies, nor of the small bits of adjoining territory which, at one time or another, his military forces had conquered. (Most of these were held only for short periods.) But he left a series of doctrines which his followers in the kuomintang had taken deeply to heart. As

soon as Sun Yat-sen left Canton these followers—most of them comparatively young men—began to show genuine ability as administrators.

They inherited Canton's old quarrel with Hongkong. This had been embittered when Sun Yat-sen gave open support to the seamen's strike which pulverized Hongkong's business in 1921. As labor troubles in the British crown colony increased after that, the neighboring Chinese port was held responsible—and with a good deal of reason. Soon, the bitterness reached the point where one port was placing an embargo on the contents of any ship which touched at the other port. It even looked on one or two occasions as though the British business interests in Hongkong would be able to persuade their home government to use gunboats, either to blockade Canton or to bombard her. This trade war raged right down to the outburst of the national anti-British boycott in 1925. The boycott won for the Cantonese a clear commercial victory.

The younger members of the kuomintang, while tormented with this trade war with Hongkong, turned themselves also to the internal reorganization of the government of Canton. Here they were as successful as Sun Yat-sen had been otherwise. The old city walls were torn down and broad boulevards built in their place. Modern police methods were introduced; a start was made toward reaching the hygienic standards of occidental cities. Canton, under kuomintang rule, became the best administered Chinese city in China.

RUSSIAN INFLUENCE IN CANTON

At the same time, a new influence began to make itself felt in Canton. This was Russia. We have already seen how the naval demonstration by foreign warships when Sun Yat-sen threatened to take a part of the Canton customs' receipts turned Sun against the nations of the west. Other attempts by other kuomintang leaders to secure financial help or advice from western sources are also said to have been made at this time, and to have failed. Great Britain, under Hongkong pressure, would naturally do nothing that might help Canton. And, where Great Britain held back, the other nations did not feel free to step forward.

With Russia it was otherwise. Russia was looking for just such a chance as this offered, not only to make friends with an important Chinese group, but equally to embarrass the British, whom the Russians regarded as their ultimate opponents. So Russia was ready to offer advisers for Canton's various departments, and instructors for Canton's new military school. Since the army trained by these instructors has won its remarkable victories, and since the diplomacy conducted with the help of these advisers has put this kuomintang government in its present position of power, is it any wonder that the nationalists do not pay much heed to present foreign demands that they break such ties as bind them to the Russians?

It took the kuomintang about eighteen months after Sun Yat-sen left Canton to get ready for adventure on a larger stage. During that time it had overcome the commercial threat of Hongkong; it had consolidated the local government; and it had trained new leadership for a new army. At the same time, however, two other developments were

in progress which have had much to do with subsequent events. We will take just a moment to look at these.

CHINA'S INDUSTRIAL REVOLUTION

The first was the growth of the modern Chinese labor movement. Modern industry has come into China with a rush during recent years. Many cities have begun to assume the outward aspects of the manufacturing cities of the west. Those Wuhan cities, to which we have referred, have, for example, come to be known as the Pittsburgh of China, because of the enormous iron and steel works there. At the start this industry cruelly exploited the Chinese labor it employed. Why not? Chinese were cheap. Where men by the millions live within sight of starvation they will fight with each other for a wage of a few cents a day.

But the Hongkong seamen's strike of 1921 showed these Chinese workers that the big industrial corporations were not invincible, and that, properly organized, labor could demand and secure better wages. The seamen's strike was followed by the organization into labor unions of hundreds of thousands of workers in all the budding industrial centers of China. Strike after strike was called, and so great was the margin on which the industries had been operating, and so genuine the power of the new labor movement, that not a single important strike was lost! By the summer of 1925 this labor movement had attained a place of national importance.

A second development of almost equal importance was what is generally known as the mass education movement. Experiments made with Chinese coolies working behind the lines in France during the world war showed that it was possible, in a few weeks of night study, to teach adult coolies to read and write the thousand most-used Chinese characters. This thousand-word literacy may not equal, in cultural attainment, the vocabulary of a Confucius. But it does approximate the literacy of a New York tabloid reader. A graduate of one of the thousand-character schools finds it easily possible to read the simple newspapers, magazines and books which are now being provided for his use.

By the summer of 1925 there had already been graduated from the thousand-character schools about three million hitherto illiterate Chinese. These schools were, supposedly, non-political. But their textbooks were as strongly nationalistic as the textbooks of any country are bound to be. And their graduates became not only familiar with the current gossip of politics, and were given the nationalistic viewpoint as to China's relations with the rest of the world, but they became agents for passing these things on to others. It is hardly too much to say that, without actual design, these mass education schools permeated the masses in large sections of China with the fundamental ideas of the kuomintang.

STUDENTS SHOT IN SHANGHAI

Now, with all this in the background, we can come to the early summer of 1925. The spring had been marked by increasing labor troubles. These were especially severe in Shanghai. There the students combined with strikers from a Japanese-owned cotton mill to force the workers' grievances on the attention of that very unsympathetic foreign com-

munity. The foreign police force, enforcing a municipal regulation, broke up a mass-meeting called to protest at the shooting of a striker by a mill foreman, and arrested students taking part in the meeting. Other students then came, in a crowd, to the police station to demand that they too, as having been equally guilty, be locked up. In the confusion, a British police officer gave the order to fire, and the police did fire point blank into the unarmed crowd.

This took place on May 30, 1925. The day has become famous in Chinese history. The time will probably come when China has streets named after it, just as the countries of Europe and Latin America have streets named after days when events of national importance took place. The shooting of unarmed students by these foreign-commanded policemen seemed to bring all the smouldering resentment against the privileged position of foreigners in China to open flame. The disorders in Shanghai—which went on for more than a week, during which the Chinese reported that scores of additional Chinese were killed—broke out in Hankow, in Canton, and in other settlements where there were numbers of foreigners. More than fifty Chinese were said to have been killed by machine-gun fire from the foreign settlement at Canton.

CHINA FOR THE CHINESE

Within a month, all China was seething with anti-foreign agitation. Up in north China the two war lords, Chang Tso-lin and Feng Yü-hsiang, who had been preparing to fly at each other's throats, found it much wiser to drop their private war and spend their time proclaiming their devotion to the principles which the students announced of "China for the Chinese." All the ways in which the Chinese had suffered at the hands of foreigners were dug up, and expounded until the most ignorant country coolie had learned that he was a victim of foreign aggression. And when, after much too long hesitation, the foreign authorities in Shanghai finally got around to offering damages to the families of the students shot there, they found that the Chinese were no longer interested in those personal and minor scores. They demanded now the end to all the treaties which they felt placed China in an inferior position among the nations.

This was the start of the present nationalistic movement. It began with the reaction against the student shootings in Shanghai in the early summer of 1925. It at once became a demand for the end of the old treaties governing the relations of China and other nations. It was directed chiefly against Great Britain, and it used the boycott as its principal weapon. Before the end of that summer the British merchants of Hongkong alone reported to their home government that in three months they had lost fifteen million pounds sterling! By the end of the year British business in China was shot full of holes, and British merchants in the far east were declaiming the need for action.

But the worst was yet to come. The kind of situation which has been sketched played directly into the hands of the Kuomintang at Canton. Here was the country seething with anti-foreign, patriotic fervor. Here were labor unions itching for a chance to show their power over foreign corporations. Here were the graduates of the mass educa-

tion schools aflame with newly imbibed patriotic ideas. And here was a party with a definite program for national action. The leaders of the Kuomintang felt that the time had come to make their great adventure. In the early summer of last year, 1926, they ordered their army to march northward and strike for the control of China!

THE CANTONESE CAMPAIGN

What followed was nothing less than a military miracle. Starting from Canton in midsummer, the Cantonese army was in control of Changsha, the capital of Hunan province, inside of two weeks. That meant that an army of almost a hundred thousand men had been transported, in the main without the help of a railway, four hundred or more miles through mountainous country, in some places so difficult that there were only trails on which men must walk in single file, where the maintenance of communications was next to impossible, and that they had then been thrown into action and had won. From Changsha the next advance was two hundred miles farther north to the river. There, in the familiar Wuhan sector, the Cantonese army, now reinforced by soldiers from Hunan, came into conflict with Wu Pei-fu.

The fight here was much more bitter and more in doubt. Wu held on stubbornly. But the Cantonese—who now preferred to call themselves nationalists—were fighting with the spirit of crusaders, and before the end of October they had the strategic Wuhan cities in their possession. Instantly other parts of the country fell under their influence, when such a general as Feng Yü-hsiang in the northwest, or the generals in control of the province of Szechwan, made alliances with them. And then, using Hankow as a base, the nationalist army swept down the river "mopping up." Early in March of this year, Shanghai fell into their hands. During the last week in March they captured Nanking.

TROUBLE AT NANKING

The capture of Nanking was attended by the first planned anti-foreign excesses on the part of the nationalist troops. It is now said that the looting of foreign homes which took place there was the work of Hunanese. Hunan has been notoriously anti-foreign for years, and it is possible that this is true. But there are others who hold that, when the conquerors of Nanking began to loot the foreigners' homes there, they were deliberately attempting to provoke reprisals from the foreign naval vessels which were in the Yangtze river off that city. If they could trap the foreign warships into firing, they believed that the entire country could be roused to an open campaign to drive the foreigners out of the country.

Whatever the truth as to the motives behind the Nanking looting, it is clear that, at the present moment, there are two parties within the nationalist movement. One of these is composed of those who believe that the only way in which to deal with foreigners is with military force—that this is the only argument the westerner understands. The other is composed of a moderate group which believes that the foreign nations realize that the time has come when they must give up their old special privileges in China, and that, since they realize this, it will prove possible to secure by nego-

tiation all that China desires to gain in the righting of her international relations.

For the moment, therefore, the military campaign in China is slowing down while the nationalists find out which of these two groups is to control that movement. The moderates appear the stronger just now, for their leader is Chiang Kai-shek, the commanding general of the nationalist army. While General Chiang has not been a personal leader—in the sense that the tuchuns and the war lords have been personal leaders—he has the following of a large portion of the nationalist army because of the victories which he has won. His headquarters are at Nanking, and there he is attempting to set up a moderate kuomintang government.

But the more radical wing of the party, now in control of Hankow, also has some troops. This wing declares that General Chiang Kai-shek is going the way of the old tuchuns; that he has thrown off party control, and is out to make himself a military dictator. So the two wings are thrusting back and forth at one another. They have done

no fighting as yet, but fighting may begin at any time. Or, on the other hand, the whole trouble may be smoothed out, and the nationalist movement may again become as united as it was when the advance was under way from Canton to the Yangtze.

If this comes to pass, the chances are that Chang Tso-lin, the last of the war lords, will soon be swept north of the great wall into his old Manchurian stamping-ground. Then the kuomintang will declare itself in control of China, and will ask recognition from the other nations as China's true government. And then it will remain to be seen whether this party of young idealists, who have so skillfully used the program of Sun Yat-sen to arouse the enthusiasm of the Chinese masses, can put that same program into practice in such a way as to bring those masses the peace and decent living conditions they crave.

This is the fifth in a series of six articles giving the background of the present Chinese situation.

British Table Talk

London, May 17.

THERE WERE THREE main dishes in the daily fare which yesterday's press provided: a loathsome murder mystery, which seemed to transfer to real life the properties with which our sensational novelists deal; the visit of the president of the French republic; and the third, Arcos. It is safe to say that outside the ranks of business men, a week ago there were few who knew the name of that Russo-British trading company. Its offices were raided at the end of last week. Once more it seemed as if the sensational novel were coming to life, for it appears that the search was made to discover a stolen document. For the present we are bidden to wait for more information. I find that business men hold strongly that if it can be proved that under cover of an international trading company, serious political maneuvers are being carried out, then there is ground for decided action. If it can be proved! Everything depends upon that. If it should turn out that Arcos was raided with nothing to show for it, then there will be some heads demanded. On Thursday a statement is promised. Labor is strongly condemning what it counts a high-handed abuse of international comity. The real difficulty will be admitted by most men; it is that relations are always strained between nations when one of them believes it to be its mission to set the other right within its own borders.

* * *

The Letters of Baron von Hügel

The letters of this very great Christian will not interest all readers. There are initial difficulties to be overcome; the style is that of a man who writes English even while he is thinking in German. He was, moreover, a Catholic, who, though his great heart was full of love for Eucken and Troeltsch, remained Catholic in the spirit of his mind. It is characteristic of him that he fails to enter into the glory of Milton. But those who penetrate into these letters, or indeed into any of the works of the baron, will find in him a teacher for whose insight they will be eternally grateful. Mr. Middleton Murry, writing of this thinker, uses words which are profoundly true of the charm of von Hügel's writing. It is "not some illicit spell or fearful

enchantment, but simply the transparent persuasiveness of deep spiritual experience purified and strengthened by great spiritual learning. It is the charm of a great Christian, and the charm of a great Christian is always, in the last analysis, the charm of Christ."

* * *

Dr. J. R. Mott

It is always an inspiration to hear and to speak with Dr. Mott. To a home base committee, enlarged for the occasion, he spoke last week in the Bible house upon the Jerusalem conference of 1928. It was a massive speech, in which he showed how the proposal arose to hold a meeting of the International Missionary council at Jerusalem. Many new problems have arisen since the Edinburgh conference; the strategy of the modern missionary movement must be shaped to meet the demands of a world already profoundly changed, and still changing. He spoke of the preparations which may and must be made, and of the hopes that are in his heart for the conference and its sequel. Dr. Mott sailed the following morning on the Berengaria. How he carries his burden with such serenity and gravity it is hard to tell; he himself counts the sea and the desert among his spiritual friends.

* * *

Concerning the Peace Of Nations

It is an error to imagine that all people that on earth do dwell believe in peace between nations. The author of "The White Chateau," a play first performed on the radio, has been writing frankly on this matter. His play is meant to be his contribution to the awakening of the public mind. He has no illusions upon the necessity of such an awakening: "It is no good sitting with folded hands and bleating that we are 'converted.' Something positive must be done soon. Nothing will be done unless public opinion insists on it; and public opinion needs a strong stimulant. I refuse to believe that the peoples of the world wish to see things slide back into the muddy chaos of conflicting nation interests that led to the war of 1914. But I see very clearly that faith alone is not enough. It must be reinforced by ceaseless activity. The White Chateau is my

contribution in that direction. It is a challenge to apathy—a challenge to you, the reader." . . . One of the best known schoolmasters in England has said quite frankly: "I regret to say that I think the league of nations is a very mischievous delusion, and I believe only in England and its dependents." The name of "England," so introduced, has tempted a Scots writer to wonder if Scotland is a dependent. It reminds him indeed of the Scots soldier who surveyed in a Belgian village the German legend on the walls, "Gott Strafe England," and with calm serenity altered England to "Britain." But whatever the language, the spirit of such a statement is simply the spirit of war. A man who believes only in his own country is logically committed to vast armaments to protect that country, and in the long run to war. There are many who are less honest in their advocacy, but are virtually with this die-hard. Meanwhile in the student movement there is a call to all students in the international federation to study the problem of armaments and to take their part in the fight against them.

* * *

And So Forth

It is not an unreasonable estimate to say that in round numbers 5,000,000 people, between the end of the war and December 31, 1928, "will have moved into new houses in new districts." With such a fact as his text Mr. Meggitt, the chairman of the Congregational union, pleaded strongly for a bold measure of church extension. . . . The voting in the Wesleyan synods shows a distinct advance in favor of Methodist union.

Everywhere the representative session was in favor; in five synods the pastoral session was against, but in 28 it was in favor. The result seems to bring Methodist union nearer. . . . It has been suggested that the nation should adopt as a second national anthem the fine setting by Parry of Blake's "Jerusalem." Already this is sung at labor meetings, women's institutes, and assemblies for community singing. . . . Last evening, May 16, the government introduced a time-table to limit the hours of discussion of the Trade Unions bill. The labor members, to register their protest, marched out in a body. It looks a little unreal and theatrical. Every government, faced by a wrecking opposition, introduces what is known as the guillotine; every opposition thereupon foams with indignation. That is part of the game. To march out might be more effective, if the gesture could be reported with sympathy in the press, but most citizens will read of it in papers which are openly impatient and unfriendly. Labor is in nothing weaker than in the press. . . . A series of lectures is being given here by Professor Vantyne of Michigan university upon "British and American Rivalries in the American Revolution." This is likely to prove a fresh and candid review of that period of history. The lecturer, for example, traced the failure of the British to solve their great imperial problem in the eighteenth century to their absorption with the regulation of the trade and commerce in the best interests of the home country. He tends to eliminate the ogres from the history.

EDWARD SHILLITO.

B O O K S

From the Jews to Bryan

Creation: A History of Non-Evolutionary Theories. By Edwin Tenney Brewster. Bobbs, Merrill Co. \$3.50.

MANY BOOKS have been written on the history of the idea of evolution, but none before this, so far as I know, on the evolution of the idea of special creation—perhaps because it has been assumed that the creation theory has been always the same, as indeed it ought to be if it is part of the faith once for all delivered to the saints. But the fact is that there have been as many variations of the creation doctrine as there have been of the evolutionary concept. If there was room for several books on the subject, and one with the title of "From the Greeks to Darwin," there is an ample field for this on "From the Jews to Bryan." It is a contribution both to the history of science and to the history of thought, and I have seldom found a more interesting volume in either field.

The idea of creation is not so obvious and self-explanatory as one might suppose. Even the writers of the Genesis documents do not think of it in quite the same terms. For J, Jehovah is artificer rather than creator. He makes Adam out of dust, Eve out of a rib, and a few animals and birds by methods not specified. All the rest, and all the plants, just came. Belief in spontaneous generation lasted for a long while. Creation by fiat is introduced by P. Earth and sea were made by a word, and then they and God together produced man. (This is the ingenious explanation that the learned Moses Maimonides in the twelfth century gave to "let us make men.") The idea of the absolute "special creation" of all forms of life did not appear until belief in spontaneous generation was exploded. A Scotch writer in the 17th century told of a tree whose leaves turned to fish if they fell in the water and to birds if they fell on the ground. Everybody thought maggots were the product

of decaying meat. Shakespeare—in Henry IV, is it not?—has as unsavory allusion to the origin of fleas. And nobody supposed that Genesis taught the special creation of insects until it was proved that they could not be accounted for as the natural product of moisture and heat. The church at first opposed Redi's conclusion that even insects were not spontaneously generated, but the result of the acceptance of his proofs—which became universal in the 18th century, except among people who still think that horse-hairs in a bucket of water turn to snakes—was the formulation of the doctrine of special creation of all forms of life at the beginning.

There are difficulties in this theory when one tries to get a sharply focused mental picture of what happened instead of using the phrase as a mere verbal formula. What forms of life were created? All the species separately? Or just the genera, leaving the species to appear by variation? And what is a species? Linnæus, who did more than any other scientist ever did to classify plants, defined a species as "all the descendants of one created pair"; but as no one knows what pairs were created, such a statement is obviously a theory about creation rather than a definition of species. Besides, the number of known species has been multiplied by a thousand since Linnæus, partly by discovery of new forms and partly by recognizing finer distinctions.

An extreme form of creationism was that of Bonnet, a contemporary of Linnæus, who held that the separate and individual germ of every living thing that has been or ever shall be born existed in its first created parent, so that all these germs have to do is to unfold. He was the first to use the term "evolution" in biology, and for him it meant a creationism so absolute that even generation by parents was of small account, since each separate living thing that was ever to exist was created in embryo—not in potentiality but in actual physical embryo—in the original creative act. Bonnet conceived of all living be-

ings, from animalculæ to archangels, as forming an unbroken series—a "ladder of life," he called it. But one kind did not produce another, did not even produce its own kind, since all individuals were created at the start. It was John Wesley's admiration for this ladder-of-life idea, and his translation of part of Bonnet's book, that have given him the undeserved reputation of anticipating evolution. Linnaeus' scheme of classification broke down the ladder of life and installed the species as the unit of creation.

It would be interesting to trace the history of the place that Noah's flood has had in the doctrine of creation, and the development of the interpretation of fossils, both of which Brewster does. A good deal of *dogmengeschichte* could be written around the fossils—the ones found in the rocks, I mean. They were long considered merely curious stones, "sports of nature," results of an abortive spontaneous generation, "fatty matter set into a fermentation by heat" or by "lapidific juice," trial sketches or discarded models made by the Creator—anything but remains of creatures that had lived. These fantastic notions were not entirely abandoned until the 18th century. Or if they had been animals, they were washed into place by the flood. Thomas Burnet, 1690, argued that the deluge, about 2500 B. C., had produced all the topographical irregularities of the earth's surface, all lakes and seas, and all stratified rocks, and had buried land and sea creatures in the strata. John Ray, in 1721, observed the genera and species of the fossils and found it incredible that the flood should have sorted them and placed them as they are, but decided they grew "by a spermatick principle" where they are found. Agassiz's glacial theory, in 1840, was no sooner accepted by science than theology triumphantly seized upon it as a geological proof of Noah's deluge, for floods were said to have accompanied the close of the last glacial age. But as geological history has been more and more definitely proved to be far too long for Usher's chronology, or any modification of it, and the fossils became an increasing embarrassment, theology tardily discovered that "day" meant an aeon.

One of the most ingenious of creation theories—and the one I like best of all—is that of Philip Gosse, the father of the English critic, and not a theologian, mark well, but a zoologist and a fellow of the Royal Society. He published it in a book called, appropriately, "Omphalos," in 1857. The fossils, says Gosse, look like remains of living things, because that is what they were created to look like. In a sense, that is what they are. They are the remains of the things that would have lived and would have been trapped in the rock if the world had been created a few million years earlier. All life is a cycle—youth, age, and decay. Creation must break into this cycle somewhere, and at whatever stage it breaks in there must be structures which tell of past experience. If trees are created, they must be created with annual growth rings although they have never yet had any annual growth, otherwise they will not be regular trees. An adult rattlesnake must have rattles and a nautilus its chambered cells, both representing yearly growths that never happened. So with various structures in the human body. There must be oxygen in the blood before the newly created lungs have drawn their first breath. In short, a perfect creative act is one which produces a world as a going concern, and that means that it will have the phenomena which it would have had at this time if it had actually been going a long time. And that is what the fossils are. They are the evidence of a perfect creative act. From this point of view, the question as to whether Adam had a navel was not so funny as one might suppose. If he had—as Gosse asserted—it is evidence (if you can call a guess evidence) that God made man and the world just as they would have been if the cycle of life had been going on indefinitely; and so the fossils are consistent

with a six-day creation and a six-thousand year old world. But if he had not, as Sir Thomas Brown and others contended, on the ground that the Creator did not "affect superfluities or or-dayn parts without all use or offyce," then the fossils again become troublesome signs of the real antiquity of the globe.

Did I mention that this book of Brewster's is a very fascinating volume? It is all of that. I have no reason to doubt its scientific and historical accuracy, except the fact that it is so very well written, and that the author says Giordano Bruno was burned for saying that the earth goes around the sun. That is not quite full enough to be accurate, but he does not say it out of spite toward the Roman Catholic church, for he says elsewhere, truly, that protestant theology is more responsible than Romanism for dogmatic insistence on a six-day creation and a flat earth.

WINFRED ERNEST GARRISON.

Books in Brief

A NEW VOLUME of THE SPEAKERS BIBLE, edited by James Hastings, covers the first eleven chapters of First Corinthians (Blessing, \$4.00). Like the preceding volumes in this series, this is a collection of material, chiefly homiletical, from various sources, so arranged that the preacher will find a pretty well outlined sermon on almost every verse. Preachers who like to get their seed thoughts in a somewhat advanced stage of germination will find the series useful. While it is open to the criticism that naturally suggests itself in regard to all predigested sermon material, it has qualities which raise it above the general level of that class.

The maiden aunt who has no financial resources and who is within working age, but who has to be supported in genteel idleness by the family for the sake of its own social standing, is a disappearing figure, even in the south where she lingered longest. From the south comes a book on OCCUPATIONS FOR WOMEN, edited by O. Latham Hatcher, a study made for and published by the Southern Women's Educational Alliance, Richmond, Va. The material here presented has specific reference to conditions in Richmond and Atlanta, where the study was made. It is very definite and informing with regard to a large number of possible occupations for women, giving facts in regard to the opportunities, requirements, pay and—perhaps most important of all to the job-hunter—"how to get in."

IN THE SPIRITUAL ELEMENT IN HISTORY (Abingdon, \$2.50) Robert W. McLaughlin undertakes to show the inadequacy of a purely economic or a completely mechanistic interpretation of history, and to stress the factors of personality. The idea is not merely to show that men's ideas about God and religion have been factors of importance in determining the course of events, but also to show that there is a divinely appointed goal toward which the whole stream of history flows.

M. Phelan's HANDBOOK OF ALL DENOMINATIONS (Cokesbury, \$1.25) has appeared in its fourth edition. It gives a survey of the principal denominations in the United States, with historical statements and present statistics. It is less complete than the federal council's Handbook of the Churches in the list of denominations treated, but in most cases fuller in its historical statements and in its treatment of old world origins. The materials have evidently been assembled from inside sources and the treatments are sympathetic rather than critical. Perhaps it was for the purpose of avoiding statements that might possibly give offense that, in speaking of the controversies among the Disciples, the author avoids mentioning any more recent than those over instrumental music and missionary societies in the eighteenth-sixties.

Dean Charles R. Brown's *THE MAKING OF A MINISTER* (Century Co., \$2.00), is a wholesome and invigorating book addressed to young men who may be thinking about the ministry or preparing for it or beginning to practice it. Dean Brown believes in the ministry and in the power of preaching. There is a commonsense, homespun quality about these talks, as there usually is in his writings, and a fund of ripe experience and spiritual vigor.

It is pleasant to record that *THE PRACTICE OF THE PRINCIPLES OF JESUS*, by William P. King (Cokesbury, \$1.50) has gone into a second edition. It is a conservatively liberalizing

statement of Christianity with special reference to those things which are central. It should comfort those who are afraid the granite mountains of truth are toppling because some clay ridge of opinion has been eroded, and should disturb those who think that orthodoxy is a substitute for love and service.

The life of BISHOP CHARLES BETTS GALLOWAY, by Warren A. Candler (Cokesbury, \$1.50), is a carefully prepared biography of a much loved Southern Methodist bishop, who was also known as a great preacher, and who exercised a powerful influence both in and out of his denomination.

W. E. G.

CORRESPONDENCE

Catholics, Conscience and Prohibition

EDITOR THE CHRISTIAN CENTURY:

SIR: In the issue of *The Christian Century* for May 5, there was an article by John Clarence Petrie called "Roman Catholics and Prohibition." On the whole this article seems to represent the attitude of Catholics in this country quite fairly. But I wish to object to his broad implication that the Catholic church holds that no law of congress binds in conscience. In a paper that was originally published in the May number of the *Catholic World*, 1925, and recently republished with some changes, in a volume called "Declining Liberty and Other Papers," Father John A. Ryan, professor of moral theology at the Catholic university, says on this particular point:

"A few authorities assert that there never has been and never can be such an ordinance as a 'purely penal' law. At the opposite extreme are those who maintain that all contemporary civil laws are of this character. Their contention is that modern legislators do not advert specifically to the moral aspect of law and, therefore, do not intend their enactments to be binding in conscience. This argument is rejected by substantially all moral theologians, on the ground that the legislator does not need to have such a positive intention in order to make his laws morally obligatory. It is only necessary that he should intend to enact a genuine law. Such a purpose contains the *implicit* intention of binding in conscience. Unless, therefore, the legislator especially disclaims a purpose to make the law binding morally, he must be assumed to have this intention. As a matter of fact, modern legislators generally desire their enactments to have all the force that is within the realm of possibility. They are quite willing that the physical penalties which they attach to the statute should be reinforced by the consciences of the subjects.

"Occasionally, however, appeal is made to the authority of moral theologians in support of the proposition that our prohibition laws are 'purely penal.' It has been said that the three moral theologians whose works are best known in the United States have held that our civil laws come within this category. Hence, the prohibition legislation does not affect anybody's conscience except to require him to pay his fine or go to jail in case he is caught and convicted. This sounds like a joke. To be morally obliged to refrain from doing something which the sheriff or the policeman will almost inevitably prevent one from doing, cannot be a very heavy burden upon one's conscience. At any rate, the sufficient answer to this contention is that neither Sabetti, nor Konings, nor Kenrick has been guilty of the extraordinary views attributed to him in this matter. Let anyone who doubts this statement, read for himself the pertinent declarations of these three authors."

As a matter of fact, some Catholic moralists are of the opinion that the national prohibition law binds in conscience. You will find a discussion of this in the January, March and April numbers of the *American Ecclesiastical Review*, 1916. Father William L. Hornsby, S. J., professor of moral philosophy at Cardinal Mundelein's seminary, is of this opinion. His views are expressed in the *Fortnightly Review*, October 1, 1924. I upheld the

binding force of the Volstead law in two articles appearing in the *Homiletic and Pastoral Review* in May and June, 1924 under the title, "Does the Volstead Law Bind in Conscience?"

Newman Hall,
New York City.

ELLIOT ROSS, S. J.

No!

EDITOR THE CHRISTIAN CENTURY:

SIR: "What a God!" But at that, is not Mr. Kerr's God as good as yours? If yours suits your ideas, and his suits his ideas, how much better off is either of you than the other? How you modernists do like to look down on and twit the fundamentalists! And vice versa. And if Mr. Kerr intelligently administers the tithe may he not be doing a really Christian service? And after all, supposing there is a God, isn't Mr. Kerr's kind as reasonable a supposition as the one the result of your ratiocination?

Bement, Ill.

CHARLES J. ADAMS.

Al Smith and the Missionaries

EDITOR THE CHRISTIAN CENTURY:

SIR: You won't believe Al Smith when he declares that he doesn't admit the right of his church to control his opinion or his action about any political matter; you view with alarm the idea of his becoming president (or the possibility), and still you laud the "Gold Star" fanatics who refuse to obey the commands of their government. They may be "apostles of the kingdom of God"; Al Smith likewise. What's sauce for the goose is sauce for the gander. I am not a Catholic. I'm a Mason, Shriner and a klansman, but I want to say that I respect Al Smith for the stand he has taken in putting his state above his church. And on the other hand I condemn the "gold star" missionary outfit for their disloyalty. They are not good American citizens when you come down to using the same tape line on all of them.

We are continually deporting missionaries who come to this country preaching communistic and similar doctrines. Mexico is

Contributors to This Issue

REINHOLD NIEBUHR, minister Bethel Evangelical church, Detroit.

HERBERT DANBY, canon St. George's Anglican cathedral, Jerusalem; translator of "Jesus of Nazareth," by Joseph Klausner. This is the third in a series of four articles.

EDWARD SHILLITO, minister Buckhurst Hill Congregational church, England; contributing editor *The Christian Century*. This is the eighth in a series of sermons by members of the editorial staff of *The Christian Century*.

doing the same with foreign missionaries. Why not China, when the apostles and preachers of Christianity, a comparatively young religion, invade their country and refuse to acknowledge the right of their native country to command them? These missionaries of ours seem to be above the law of the land—or of any land. In that they are no more law-abiding than the bolsheviks, anarchists and other brands of gold-star-ists. Propaganda is propaganda, call it what you please.

Holson, Mont.

W. G. PHELPS.

THE SUNDAY SCHOOL

Lesson for June 19. Lesson text: 1 Peter 2:11-17; 4:1-5.

The Pleasures of the Spirit

ONE night this week I listened to a program of chamber music. A string quartet, three violins and a cello; what charming music! The man who played the first violin came from the same little village in Ohio where my happy boyhood was spent, and now he is a famous composer and artist. As we sat there, with our friends, in that beautiful room, enchanted by the lovely music, I asked myself whether there are any pleasures equal to those of the spirit. Does not the person who eats, drinks and is merry, select the lower range, the second best, to say the least, or most?

I saw a man from Boston, with a choice group of assistants, dramatize the story of Job; it was magnificently done. The spiritual triumph of the piece was clearly expressed and felt. May this not be a new note in the theatre? In a book club we read and discussed some of the best modern poems; the people were delighted with the evening; they were themselves inspired. Coming in somewhat weary from the day's exacting toil, they were lifted out of themselves; or, rather, their drooping spirits found wings that they knew not of.

In the church a lovely woman, as good as she is beautiful, sang, with all her heart, a religious song. The congregation listened, enraptured. The music was heavenly. It was a spiritual victory. The people were lifted into a noble mood. I entered an English church and the preacher (let us not bother with the name) began to preach. He was a great preacher that morning; he carried us up to God. He put courage into us for many a difficult day.

I met a young attorney, who has money and an honored name. He was making a clean fight for a clean city. He made me think of Demosthenes. He was living an exalted life; he breathed mountain air, because he was unselfishly, and even dangerously, championing the cause of righteousness, against heavy odds. This, also, was a pleasure of the spirit. I talked with a scientist working in biology, and with another working in chemistry. These men were making discoveries. Their intellects were ablaze; their spirits were radiant. There are no joys like those of the spirit; they satisfy; they endure. Youth must be taught this lesson; it is of great importance. Here we find the motive for temperance. The pleasures of the body are only of secondary worth; they are real, they are tempting, but they are not as valuable as the pleasures of the soul. Men be-

come expert in judging the values of paintings or tapestries; why can we not become expert in judging the values of pleasures? I have a friend who is a lover of rare books. His house is piled full of them. He holds a book as one might a baby; he will pat a binding and grow poetic over it. He knows books; he is aware of values; you cannot fool him with something of secondary worth; he wants the best. A refined person likes the best in music, art, literature, the drama, science. It seems to me that one possessing a truly cultured soul must find pleasures in religion, rightly understood. The sermon, the prayer—excursions into the infinite. Religion should be a very flower of culture. Christianity spells refinement. The Christian must love all that is good, beautiful and true, and must detest all that is evil, ugly and false. John Ruskin becomes an interpreter at this point; Wordsworth our poet; Emerson our philosopher; Thoreau our practical man; Gordon, of Boston, our preacher.

Too many people find their only enjoyment in good dinners, soft beds, attractive clothes, amusing shows. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (I John 2:16.)

The way out is not the path of the hermit. One may enjoy the good things of the world, but he will *live* in the better things of the spirit. "Covet the best." The Christian must hunger and thirst for the best. The best is always in the range above the flesh. What books lie at our hand, what music begs to be heard, what pictures are neglected, what choice friends long for our coming! Men are fools who waste time and energy in "wine-bibbing and revellings" when the higher and more eternally satisfying things are available. College professors must lead young people to see this truth; preachers must reinforce and illustrate it, but first of all, parents must, by precept and example, bring up their children to appreciate the things of the spirit.

JOHN R. EWERS.

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NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Bryan University Approved By Fundamentalists

Endorsement of the plans of the Bryan memorial university association looking toward the establishment of an institution at Dayton, Tenn., is embodied in a resolution adopted by the ninth annual convention of the World's Christian fundamentals association, meeting recently at Atlanta, Ga.

Germans Flourishing In China

A news agency reports that Von Salzmann, China correspondent of the *Vossische-zeitung*, returning from a visit to Hankow says that there is not a German in Hankow who is worried, that the German population there is as large as it was a year ago, and that there is prospect of a great boom in German trade with China. What! Without gunboats?

Immortality and Social Control

Eighty per cent of a church congregation believes in immortality, but ninety per cent of the same group say that they would behave just the same if they knew there were no life after death. These are the results of votes taken at the First Congregational church, Battle Creek, Mich., before and after a discussion of the subject by Rev. Max F. Daskam and Rev. Carleton Brooks Miller. A comparison of the two votes showed that not many minds were changed by the discourses, though a few who voted "don't know" before, voted in the affirmative at the end. The striking fact was that only two per cent said that they would act worse if they knew there were no future life, and eight per cent said they would act better.

A Successful Forum In Bridgeport

The United church (Congregational) of Bridgeport, Conn., Dr. William Horace Day, pastor, has a junior board of deacons, an organization which has grown out of the community forum of the United church. This board had charge of the midweek services in May. On May 8 the community forum gave a dinner in honor of Judge Samuel Carter Shaw, who has been president of the forum since its beginning nine years ago. Under the leadership of Judge Shaw and Dr. William Horace Day the forum has become an established and greatly valued institution in the city. Lieut. Gov. J. Edwin Brainard and John H. Hill, speaker of the house, were the principal speakers at the dinner. A prominent Jewish lawyer, Judge Joseph G. Shapiro, is now president of the forum.

The Cross Restored in the Roman Colosseum

News dispatches from Rome have reported that, with impressive ceremonies, the cross was re-erected in the colosseum. Because it was removed when the pope lost his temporal sovereignty, and because the ceremonies connected with the restoration were performed in the presence of the queen and representatives of both the vatican and the government, the event is

noted as another evidence of rapprochement between the church and the Italian state. There are other signs of such a

tendency but this episode does not seem very significant in that respect. There is no reason why there should not be a

The Passing of a Great Endeavorer

THE LIFE OF Francis E. Clark was the history of Christian Endeavor, and his death, which occurred on May 26 at his home in Newton, Mass., will bring a sense of personal bereavement to thousands who never knew him in person. The official statement issued by the office of the United Society of Christian Endeavor summarizes Dr. Clark's career in this fashion:

"Francis E. Clark was born at Aylmer, Quebec, on September 12, 1851. He was the child of American parents. His father was Charles Carey Symmes, of Winchester, Mass., and his mother Lydia Fletcher Clark. He was orphaned at the age of eight and went to live in Auburndale, Mass., with his maternal uncle, Rev. Edward Warren Clark, and adopted his foster father's name. He was educated at a small academy at Dartmouth college and Andover theological seminary.

ORGANIZED FIRST SOCIETY

"In February, 1881, Dr. Clark, then pastor of Williston Congregational church, Portland, Me., organized the first Christian Endeavor society with about fifty members. News of this society and its aims spread abroad, and other pastors tried the same methods. In a few years hundreds of societies were formed, not only in America, but in China, Great Britain, India, and other lands. Today Christian Endeavor societies are found in about eighty different denominations and in every country on the globe. There are about 80,000 societies with approximately 4,000,000 members.

"In July, 1925, Dr. Clark resigned the presidency of the United Society of Christian Endeavor, and was elected president emeritus, but he retained the presidency of the world's union of Christian Endeavor.

"With the passing of Dr. Clark, the world loses one of her great religious leaders, a man of rare spirit and piety, of kindly courtesy and tact. His friends are found in all ranks of life and in all lands. He had no enemies. Everywhere he is recognized as one of the vital figures in the religious life of the world.

"Dr. Clark proved a wise and tactful leader of the movement. By 1885 societies were so numerous that a national organization was formed, the United Society of Christian Endeavor. With characteristic modesty Dr. Clark urged the election of W. J. Van Patten of Vermont, as president. Mr. Van Patten resigned in 1887 and Dr. Clark was then elected president. In this year he resigned the pastorate of the Congregational church, South Boston, to which he had come in 1883, that he might give his whole time to Christian Endeavor work. In 1886 he was one of three or four men who purchased The Golden Rule and made it the organ of the Christian Endeavor movement.

Later the name was changed to the Christian Endeavor World.

Dr. Clark was a great traveler. His first journey in the interest of Christian Endeavor was to England. In later years he made five journeys around the globe and found that if the sun never sets on the British empire neither does it ever set on Christian Endeavor.

"He was oftentimes in peril by land and by sea, in storm and near shipwreck. He was the last American to leave Peking before the outbreak of the Boxer rebellion in 1900, and he was the first American to make the long journey from China to London across Siberia, using the trans-Siberian railroad.

"Dr. Clark was the author of many books on young people's work, on travel and on religious subjects, and his magazine articles are innumerable. Among his books we may mention his latest, an autobiography, "Memories of Many Men in Many Lands," and among other works, "Looking out on Life," "World-Wide Endeavor," "Christian Endeavor Manual," "The Church and Young People," "A New Way around an Old World," "The Continent of Opportunity," "The Charm of Scandinavia" (with Sydney Clark, his son), "In the Footsteps of St. Paul," "Our Italian Fellow-Citizens," "Gospel of the Out-of-Doors," and many others.

LEADER IN PEACE MOVEMENT

"His interests were as broad as humanity. He was a director of many peace organizations, the church peace union, and others. He saw in Christian Endeavor a mighty force to promote world friendship. He pointed out that after the Boer war the first time Boers and Britons met in friendship was in a great Christian Endeavor convention in South Africa, and after the world war Christian Endeavor was the first international organization to bring together Germans, Frenchmen and Englishmen in a great convention in Hamburg.

"No one can measure the extent of the influence of Francis E. Clark on the religious life of the world. The Christian Endeavor pledge has entered into the life of at least 20,000,000 present and former members of the society.

"On October 3, 1876, Dr. Clark married Harriet E. Abbott, of Andover, Mass. His wife survives him, as do also four children: Mrs. Maude Williston Chase of Newton; Eugene Francis, professor in and secretary of Dartmouth college; Harold Symmes, head master of a school in New Jersey, and Sydney, who is engaged in the real estate business in Boston.

"For several years the active leadership of the Christian Endeavor movement has been under the direction of Rev. Daniel A. Poling, of New York City, who was elected president of the international society in July, 1925."

cross in the colosseum, whatever the relations between the civil and ecclesiastical claimants to Rome. The cross is in memory of the early Christian martyrs who met death there.

Women's Inter-racial Conferences

A conference on interracial questions was recently held at Woolman school, Wyncote, Pa., by the white and colored

church women of Philadelphia and neighboring cities. Questions of church, industry, education, housing, and health were discussed. A similar conference was held in Chicago May 25, under the auspices

Congregationalists in Biennial Council at Omaha

THE NATIONAL COUNCIL of Congregational churches held its biennial session at Omaha, Neb., May 25-June 1. The delegates found few proposals to excite debate, and the whole proceedings took on the aspect of a meeting for formal approval of a program previously decided on by some smaller executive body. The absence of debate, however, gave plenty of opportunity for the presentation of the various causes in which the church is interested. This resulted in a series of platform addresses of unusually high standard, although the speeches averaged a length far beyond that permitted in most church assemblies.

DR. O. S. DAVIS ELECTED MODERATOR

Congregationalism tends to rotate the moderatorship of its national council between ministers and laymen. It was the turn this year for an ordained presiding officer, Mr. Frank J. Harwood, a manufacturer of Appleton, Wis., having been chosen at the Washington session two years ago. The three candidates on whom the council finally balloted were Dr. Dan F. Bradley, minister of the Pilgrim church, Cleveland; Dr. Charles S. Mills, secretary of the board of ministerial relief, and Dr. Ozora S. Davis, president of Chicago theological seminary. Dr. Davis' wide acquaintance throughout the church, together with some feeling that there might be disadvantages in having a board officer in the moderator's chair, contributed to his election with 233 votes, as compared with the 138 cast for Dr. Mills and the 32 for Dr. Bradley. Dr. Davis brought to his moderatorship a quality of humanness which quickly won him the favor of the delegates. His later service in this office is sure to be memorable.

SOCIAL SERVICE SEMINAR

Before the official sessions of the council started, however, a seminar on social relations, held under the auspices of the social service department had brought into the foreground of council thinking the sort of public problem with which Congregationalism is coming largely to concern itself. In this seminar, for example, a group of ministers from Detroit had told of their experiences at the time when "big business" attempted to dictate the attitude of the church toward the American federation of labor. Prof. Arthur E. Holt, of Chicago theological seminary, had given a graphic picture of the present difficulties of the farmer. Prof. Fred Eastman, of the same school, had pointed out the threat to prophetic freedom in the increasing effectiveness of church machinery, and Paul Hutchinson, of The Christian Century, had sketched the as yet unanswered problems which the missionary enterprise faces in its relations

with the state, with adventuring capitalism, and with the nationals in mission lands.

BOARDS UNITED

The two most important matters to come before the council for decision were the final consolidation of home mission boards and the approval of the reports of the commissions that have been negotiating with the Universalist and Christian churches. The Congregationalists decided at their Washington council to weld six benevolent agencies of the past into a single body. But the process of amalgamation has been a slow one, and required another vote at Omaha. This vote, despite the open opposition of many of the directors of one of the societies involved, was given. Some famous names will pass when the Congregational home missionary society, the Congregational church building society, the Congregational Sunday school extension society, the American missionary association, the Congregational educational society, the Congregational publishing society and the National Council on Behalf of the Congregational board of ministerial relief and the annuity fund for ministers, finally become simply the Congregational home board. But there is no reason why the new name should not soon be as famous as any of these old names that it is supplanting. Officers of the new body will continue to be, in the main, the officers of the former boards.

UNITY WITH UNIVERSALISTS AND CHRISTIANS

The reports of the commission which has been treating with Universalists and Christians were adopted as they stood. As the proposal now stands, it calls for little more than a gradual rapprochement between individual churches, hoping that out of this drawing together in local communities there may ultimately come a general uniting of the denominations. The real difficulties in the way of this ideal have not yet been reached, nor will they be until the project has reached the point where actual denominational unification is up for action. It was probably with a premonition of what will then need to be done that the council voted to have its commission include in future negotiations as many other communions with the general congregational faith and order as may be persuaded to participate.

As has been said, the Omaha council was made notable by the speeches delivered before it. These were too numerous to make detailed reporting of them possible. It was encouraging, however, to find the secretary of the national council, Dr. Charles Emerson Burton, devoting his address to an outline of the new world of thought produced by modern science, and a declaration that the thinking and preaching of the church must be in accord

with the latest discoveries of physicist and chemist, of astronomer and psychologist.

Dr. A. W. Palmer, minister of the First Congregational church, Oak Park, Ill., struck the same note when he came to preach the council sermon. "The old Christian epic is passing away," said Dr. Palmer. "In many quarters it has completely gone. What then? A new one! A new and more glorious Christian epic is already here—greater, nobler, and truer than the last." In this new epic Dr. Palmer saw Christ "at the very heart and center. He reveals to us humanity's noblest possibilities; his challenge to the world is to take him in earnest and try his deeds."

COUNCIL SERMON

"More and more we bring the lives of men and of communities before his judgment seat," said Dr. Palmer. "Slavery and prostitution and the sale of alcoholic beverages have already stood there and gone away condemned. War stands there today awaiting judgment. Commercial greed, imperialism, race prejudices, the brutalities of our prison system and the sins of industrial expressions in an acquisitive social order stand there beside war, the arch fiend and enemy of the human race. Never have the standards of Jesus been more clearly seen by the church than they are today.

"So also the church has its part in the Christian epic not as a chartered corporation possessing a magic formula but as the voluntary organization of the friends of Jesus through all the ages. It is free to adapt itself to every age, to write new liturgies and creeds, spread new sails and reef old ones as the favoring gales or stormy winds of human history may dictate. Religion is not dead!"

RACIAL QUESTIONS STRESSED

One of the most suggestive addresses of the council was that given by the Rev. Ray E. Phillips, a missionary in Johannesburg, South Africa. The depiction of the racial issue that he gave showed that the problem as between black man and white is no more difficult in this country, if as difficult, as it is where the white man has dispossessed the black. It was significant that Mr. Phillips should have been followed almost immediately on the Omaha program by Dr. George E. Haynes, the leader of the federal council in the matter of racial readjustments, and that the same evening should have brought to the platform Dr. Mordecai Johnson, president of Howard university, Washington, D. C.

Dr. Johnson's speech moved the council as probably no other speech did. He began with a survey of the enormous advances made by the Negroes of the United States in the period since emancipation.

(Continued on page 733)

of the race relations commission of the Chicago church federation.

Protest Against Use of Gun-boats

The Methodist Episcopal ministers' meetings of Buffalo and Rochester in joint session on May 23 sent to the President of the United States a protest against the use of gun-boats to convoy the merchant vessels of Great Britain or any other nation in Chinese waters.

The Fine Arts in Religion

A series of conferences, programs and exhibits dealing with the general theme of the fine arts in religion, under the direction of Professor H. Augustine Smith, will be held in the parish house of the First Methodist Episcopal church, Evanston, Ill., from Monday to Friday, inclusive, June 27 to July 1. The topics treated will include religious pictures, church music, the conduct of public worship, and pageants for special occasions. Enrollment is free. All interested are invited. For particulars address John W. Beattie, Northwestern university school of music, Evanston, Ill., or H. Augustine Smith, Boston university, 20 Beacon St., Boston, Mass.

Beauty Contest as a Commercial Proposition

We are not always able to approve all the policies of the paper called "Patches," but it is entitled to favorable comment for its exposure of the rank commercialism of the so-called beauty contests which begin with local shows to discover pulchritudinous candidates who, as "Miss Oshkosh" and "Miss Tulsa," are taken to Atlantic city for a competitive display of their charms. "The deplorable feature of these enterprises," says Patches, "is that the whole vast structure of publicity, which ministers to local pride and the prosperity of promoters is pyramided upon the exploitation of young women. At this moment in their headquarters on Central pier, Atlantic city, the cohorts of press agents and pageant executives are swelling with optimism over prospects for the pageant next September. They are completely contemptuous of the growing opposition to their profitable game." Last year, according to Patches, \$3,000,000 was deposited in Atlantic city banks during the show week. No wonder the chamber of commerce is for it.

Exclusive Service—Secrecy Guaranteed!

The purveyors of predigested pabulum for pale parsons—that is to say, ready-to-preach sermons—grow more and more efficient in the art of saving the preacher from doing any of his own thinking. Two recent circulars—identical except for the address of the firm and the color of the paper—offer sermon outlines ready typed, perforated, ready to go into the preacher's loose-leaf sermon book and be carried into the pulpit and preached as his own without a brain-cell being called into action. You get forty of them for ten dollars, and only one preacher in a county gets the same outlines. (This suggests the "privacy guaranteed" of certain medical advertisements.) The series begins in September, so that the preacher who returns brain-fagged from his vacation

need not think another honest thought for ten months—if he is content to be a mere loud-speaker. The September topics include "The Laborer and His Hire" (however little it may be, it is too much for the type of laborer who buys his sermons from a mail-order house); and "Trading in Futures" (said preacher's margin will soon be wiped out by a permanent slump in his own stock). On a special list (three for a dollar) we note a sermon on "Be sure your sins will find you out." If you must order, perhaps it would be well to order this one first.

Bishop McConnell Will Preach

Bishop Francis J. McConnell will open the series of preaching mission services to be held this autumn in the First Reformed church of Huntingdon, Pa., Rev. H. D. McKeenan, pastor. This marks the beginning of the third year of monthly services featuring sermons by America's greatest living preachers. The congregation now owns an entire city block of land and will shortly enter upon a building program which will include a parsonage, a school of religious education and an auditorium. During the year just ended this congregation has given more than twice as much for benevolence than was used for congregational purposes.

Congregationalists and Disciples Hold Joint Sessions

The Disciples and the Congregationalists have just closed their annual state meetings in New York. Both bodies accepted the invitations of their respective

churches in Wellsville, N. Y., to hold their meetings there in 1928. Parallel sessions will be held during the day with joint platform meetings at night. Already the pastors of the two churches, Rev. B. H. Linville of the Christian Temple and Rev. Robert G. Armstrong of the First Congregational church, are laying plans to make this a notable gathering. Outstanding pulpit men of the country will be invited to speak. Many opportunities for fraternal fellowship between the two groups of delegates will be planned. The whole idea of the joint meeting is merely the promotion of mutual acquaintance and goodwill.

Polish Jew Criticizes American Jews

Deputy Gruenbaum, of Warsaw, who recently returned from a visit to America, thinks American Jews are generous towards their European co-religionists, but too self-satisfied and too little on their guard against assimilation. He says: "The American Jews are complacent and well-fed. And in all general Jewish questions they imagine that they need nothing at all, that their role in Jewish life is only to give, to provide for the poor east-European Jews, who depend on their aid. A good deal of the blame for this state of things must be placed at the door of our envoys from eastern Europe, who have made a habit of going to America to collect money. They have accustomed the American Jews to look upon themselves as the rich Jews who are helping the poor Jews. The appeal has been



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made to their feeling of pity and that is why they look down upon us from the heights. "Yet in spite of this self-satisfied air among the Jews of America there is no lack of Jewish problems in America. Above all there is the problem of assimilation which is making big strides. The younger generation does not understand Yiddish."

Religious Liberty Limited in Sweden

A RECENT STATEMENT in a Catholic paper regarding certain limitations upon religious liberty in Sweden suggested an inquiry which was addressed to Prof. Chester Nathan Gould, a competent authority upon Swedish affairs. Prof. Gould says:

"You are quite right in supposing that the restrictions objected to by the Catholics in Sweden are mainly such as are inseparable from the preferential treatment of a state church. The reigning family and all ministers of state must be of the Lutheran faith and it is taught in the public schools.

"There are however a few vexatious restrictions that are hardly necessary to the state church as such, but they are so interwoven in the fabric of the Swedish past that they can be removed only with deliberation. These are being removed slowly and often on the initiative of clergy of the state church.

"It is also true that in former times, within the memory of men still living, the Swedish church was often intolerant and persecuted dissenters. While bitter memories still live this spirit does not exist today, and Sweden is characterized by a broad spirit of tolerance and kindness. This is well shown in the position of the Salvation army in Sweden. When it first came there the noise and drums and flags offended the stately reverent type of Swedish Christianity and officialdom was hostile to the army, but since it has demonstrated its usefulness it enjoys the approval and cooperation of high officials of church and state.

RESTRICTIONS ON CATHOLICS

"The vexatious restrictions referred to are such as these; the requirement that only clergy of the state church may perform the burial ceremony, and the superintendence of elementary instruction by the state clergy, a group of gentlemen whose knowledge of pedagogy is often very hazy, and who have in the past been in sympathy with the good old ways of doing things. Some of these requirements can be very galling. They are being remedied or at least discussed in openminded fashion.

"Persons who were well informed as to the hopes and fears of the state church have told me that disestablishment would come at no distant time. The desires of the nonconformists and of the socialists coincided here. Yet the nonconformist protestants have not been so keen about disestablishment since the beginning of Catholic activity. Most Methodists, Baptists and Mission Friends in Sweden feel that the original Lutheran faith was desirable, and regard themselves as the restorers of the genuine spirit of Luther, from which the state church is fallen, so they are not hostile to Lutheran instruc-

Five O'clock Anti-Semitism

Is there an anti-Semitic movement in America? Not during business hours, says Deputy Gruenbaum. "There is the so-called five o'clock anti-Semitism. Up to five o'clock in the afternoon, in business life there is not a hint at anti-Semitism, but after five o'clock the Jews are

tion in the schools, and they regard such instruction as a buffer against possible advances of Catholicism. Many such nonconformist protestants retain nominal membership in the state church.

"As an outsider I should regret to see the historical church disestablished, for its members are not trained to assume the burdens of maintaining the organization, and I should be glad if some way were found whereby nonconformist protestants could arrange their work on the basis of fraternal cooperation with the state church. This has been done in the case of the German Lutheran state church and the Moravian Brethren. I imagine that the Swedish state church would not be entirely averse to considering such a measure. . . .

TEXTBOOKS MAKE TROUBLE

"The most bitter complaints of the Catholics are caused by the statements in the elementary textbooks on history anent the protestant reformation in Sweden. Some years ago the Catholics entered a formal protest with the ministry of education. This was referred to well known historians and the answer was returned to the Catholics that competent scholars declared that the statements in the textbooks were true.

"There is no restriction on preaching or teaching the Catholic faith and none on leaving the state church. There is about one Catholic to every three thousand protestants in Sweden.

"The Catholic church has made some progress in all of the Scandinavian countries, but it is emphatically a movement from the outside. The Catholic bishop is usually a German. There has been considerable work done in Copenhagen and the other larger cities of Denmark, several notable persons in Norway have lately become Catholics, including the woman novelist Sigrid Undset, and Catholics are now erecting the largest church in Iceland. In Sweden their activity consists largely in maintaining hospitals and visiting nurses, in Iceland in carrying on schools. In none of these countries is the work large. They have diligent publicity agents.

"The national church is Lutheran in all the Scandinavian countries. At the time of the reformation and since, Iceland introduced the fewest changes of any country, and I should say that Sweden comes next. The people are fond of stately ritual and Scandinavians of a certain fairly numerous type are inclined to mysticism and the supernatural. Thus the prospect for Catholic advances seems rather favorable, but the results hardly equal the prospects. Undoubtedly the reason is that the services of the national churches satisfy in most cases those who find comfort in ritual."

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left severely to themselves. The Jewish youth in America have their own organizations because they do not feel at home among the others. There is a movement to make it more difficult for people to become lawyers, because 14,000 of the 20,000 lawyers in New York are Jews. The centre of gravity of Jewish life has shifted from impoverished Europe to wealthy America and for that reason the result of the process which is now going on in America Jewry is of decisive importance for the fate of the Jewish people."

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Religious Educators Are Bewaring

Stimulated by the recent articles on religious education and the church by Dean Shailer Mathews and Prof. George H. Betts in *The Christian Century*, Prof. George A. Coe recently spoke on this subject in Bond chapel of the divinity school of the University of Chicago before the religious education club. C. T. Holman, writing in the Baptist, says: "I listened to Professor Coe with interest, but his reply seemed weak. It left me with the impression that Dean Mathews, who is as great a friend of religious education as any one in the country, had probably revealed weak points in the present program."

Minister Answers Judge's Attack

When Justice Walter C. Owen of the Wisconsin supreme court recently handed down a decision in the Walker will case, he not only invalidated the provision of the will leaving \$40,000 to the Lakeside Methodist hospital at Rice Lake, Wis., but assailed Rev. J. W. Irish on the ground that he "turned a dying man against his relatives" and used undue influence to secure a bequest for the hospital. Dr. Irish says in his own defense: "On my first visit to the lonely, neglected man he refused to allow me to write his relatives, saying they did not care anything for him. When he dictated to me the terms of his will, two months later, I urged him to leave half of his estate to his relatives, but he refused to do so

because, he said, some of them would squander the money and the others were so well fixed they did not need it. Furthermore, when he dictated to me the terms of his will, two months before he died, I not only urged him to give one half of his estate to his relatives, but asked him to dispose of smaller sums in various ways, all of which he refused to do, stating his reasons definitely and logically. So clear was his intellect and so steadfast his purpose that the final draft of the will which he signed in the presence of two capable and highly respected citizens of Sparta, I not being present, contained provisions which he had had in mind several years, as testified to by witnesses."

Voluntary Chapel At Chicago

Attendance at chapel at the University of Chicago will hereafter be voluntary, except for members of the freshman class during their first quarter residence. It was felt that the religious character of the assemblies suffered by making them serve the double purpose of offering opportunity for religious observance and bringing the student body together for announcements and explanations of policy. It was felt that the interest of religion would be advanced, rather than injured, by making chapel voluntary. The action is significant just at this time when the new university chapel is under construction. "The new chapel," said President Max Mason, "will be one of the most beautiful Gothic buildings in America. It will be the center of religious thought

Presbyterians Settle Grave Issues

IT IS TOO EARLY, at the time of this writing, to report with any fullness the proceedings of the Presbyterian general assembly in session at San Francisco. Two of the most important issues concerned the report on Princeton theological seminary, and the report of the special commission of fifteen, appointed by the general assembly of 1925 to study the present spiritual condition of the church and to discover and, if possible remove, the causes making for unrest. The report of the Princeton investigation committee has been adopted by the assembly as this issue of *The Christian Century* goes to press.

THE RIGHTS OF PRESBYTERIES

As to the report of the committee of fifteen, its effect is, according to the statement of the New York Times, "to establish the doctrine of states' rights so far as presbyteries are concerned. The general assembly is fixed as a court of appeal, the highest court of the denomination with authority to interpret the constitution by general deliverances and also to interpret and apply the constitution in specific judicial cases."

"The report lists among other principles that:

"Beyond the particular church, the presbytery is the organizational unit and the seat of original authority. Licensure of probationers and ordination to the gospel ministry are the exclusive functions of the presbytery. Whatever powers in this connection have been delegated to the gen-

eral assembly, the assembly itself has no authority to perform the act, either of licensure or of ordination. Doubtless it will be accepted as a sound legal principle that the general assembly cannot do indirectly what it has no authority to do directly."

"The report fixes the status of a licentiate as not a member of any presbytery, but as a member of a specific church only and as such immune from trial except by that church, and the presbytery can consider the case only on an appeal from the decision of the church session.

STATUS OF LICENTIATES

"Once ordained, however, the individual ceases to be a member of a particular church and becomes a member of a presbytery and as such amenable to presbytery discipline and no charges can be preferred against him in any other ecclesiastical tribunal.

"If adopted the report will have a vital bearing on the cases of Cameron P. Hall, ordained by the presbytery of New York, and of the Rev. Carlos G. Fuller, received into the membership of that presbytery from the Baptist church.

"The principal question involved was that of the discretionary power of the presbytery. The judicial commission of the synod of New York decided that the presbytery disobeyed the general assembly."

The report of this commission also was adopted by the general assembly. This, in effect, reversed the famous decision of 1925.

and life in the university community, and a program is being planned for the services there which will be substantial, giving opportunity for sincere and earnest participation in religion. Religion is the spirit of a university; all intelligence and knowledge should add together in an attempt to answer the question all human beings must ask. From the undergraduate body we hope that the spirit of religion will receive an impetus of increased interest through the voluntary services. For these services we have two ideals, first that they will be true to the

technique of living in a scientific manner, and second, that they will be true to the philosophy of life in the most reverent manner."

More Union Communion Services

Recent mentions of union communion services in various places have called forth items in regard to other services of the same sort, including one from Rev. Edward J. Rees, pastor of the Third Street Methodist Episcopal church, Maysville, Ky. He writes: "Last August we

held a most impressive union communion service in the Presbyterian church, with that church, Methodists, and Disciples uniting. A Methodist pastor presided and used the Methodist ritual. All declared it a great success and wanted more such services."

Seminary Students Defend Administration

The student body of Western theological seminary, Pittsburgh, Pa., has passed resolutions, referring to the letter from Mr. Thomas D. Ewing, president of the student body of the seminary, which was

CONGREGATIONAL COUNCIL

(Continued from page 729)

But from that he branched off into a discussion of the relation of the church to the Negro question which probed to the depths. He told of the pathetic lack of leadership in Negro churches, and of the migration northward of southern Negroes. These Negroes would, he declared, furnish an immediate and inescapable test for the religion of the churches of the North. It was a test that must be met within the next 25 years. It was a test that would show whether the white churches of the North had any real religion, any real revelation of God, to pass on to others. "God Almighty," Dr. Johnson shouted, "never has and never will reveal himself or his truth to any individual or any church that would attempt to pass that revelation on with the hand of condescension." Many delegates did not agree with Dr. Johnson, but there were none who were not impressed by his address.

Laymen played an important part in the sessions. Mr. Robert E. Lewis, general secretary of the Cleveland Y. M. C. A., has made his work as head of the commission on men's work tell. To his support there came at Omaha laymen from all over the middle west, with the principal addresses delivered by Fred B. Smith and former Gov. William E. Sweet, of Colorado. Governor Sweet, incidentally, was elected by a large majority as associate moderator of the national council. His choice was held to indicate progressiveness on the part of Congregational laymen.

LAYMEN PLAY IMPORTANT PART

Mr. Roger W. Babson was much in evidence, presenting the results of a questionnaire that his statistical mind said showed that laymen wanted the simple gospel preached; no more dissertations on the league of nations, prohibition, or industrial justice; no more solicitation of funds in church; a more satisfactory hour for services. "Laymen go to church to worship," said Mr. Babson. "Confine yourself to this and your churches will be crowded to the doors. Quit trying to compete with experts in other lines. Quit trying to run an educational institution when the majority of men in your church are better informed on general matters than you are." These ideas, Mr. Babson said, were not necessarily his own, but they were what the laymen in the church wanted him to say to the ministers.

STATISTICS FOR THE YEAR

The statistical report presented at the opening of the council by Secretary Burton was regarded generally as gratifying. There are now 5,608 churches in this communion, a loss for the past year of 28. Church membership stands at 914,689, a gain of 13,038. Additions on confession were 42,091, or 3,631 less than in 1925. The total additions were 72,724, or 2,206 less than in 1925. Sunday school membership showed an apparent loss of 28,615, standing now at 769,372. This loss, however, was explained as a matter of change in reporting. Membership in young people's societies is 121,868, a slight loss. Apportionment giving was \$3,157,630, a loss of \$21,686. Total benevolences were \$4,618,660, a decrease of \$95,171. Home expenses amounted to \$22,104,535, which meant a gain of \$1,332,317. Property values went up by \$11,928,252 to \$167,381,004. Invested funds now total \$18,153,735. The average salary of pastors has been pushed up from \$1,969 to \$2,050.

The council voted to meet in Detroit in 1929.

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published in The Christian Century of May 5, with reference to the resignation of Dr. Eakin from the faculty. The resolutions state that the letter expressed only the personal opinions of its writer and neither the official action nor the sentiments of the student body. "We, the students of Western theological seminary, regret deeply the publication of this letter, feeling that it will create a false impression of the attitude of the student body as a whole. . . . We wish to express full confidence in the sincerity and integrity of the president, faculty, and board of directors of this seminary." Signed by James Allen Kestle, secretary of the student body.

Another Comment on Western Seminary

The Presbyterian Advance gives this further comment on the episode at Western theological seminary: "Authenticated reports have been published that Dr. Maitland Alexander has resigned as a member of the board of directors of Western theological seminary because the institution is 'too liberal' and that Professor Eakin has resigned—or, rather, declined to take the required pledge—because the seminary is not liberal enough. The fact seems to be that Dr. Eakin had conscientious scruples against signing a document the signature of which is required and acted in a manly, straightforward manner."

When Greek Meets Jew

Just as a fillip to the imagination, we quote an item of sporting news from Jerusalem: "What is considered here a Palestinian victory was the outcome of the match between a selected team of the Maccabee organization of Palestine and the Aetos-Greek football club. On a previous occasion, when the two teams met at Tel-Aviv, the Alexandria team had been victors by the odd goal in five. There was a slight reshuffling of players in the match played on the Maccabee sports ground in Jerusalem. The Palestine Maccabees came out victors by seven goals to one. Although the Greek team put up a valiant fight up to the finish, they were overrun by the Maccabees." Wait till the all-star Roman team meets the Maccabees on their home grounds!

The Daily Altar for Young Converts

Rev. M. A. Cossaboom, pastor of the Community Christian church, North Canton, Ohio, writes that his church is giving copies of "The Daily Altar," along with the New Testament, to the young people of the church and to the new members received during the last year.

Pros and Cons of Zionism

Dr. Fosdick, who spent some time in the near east last year, gave his impressions of Zionism in a speech the other day to the alumni of Union theological seminary. He thinks Zionism is too nationalistic, too exclusive in its attitude toward the Arabs in Palestine, and that the country is not well adapted for agriculture. (Which reminds us that one of the charges of heresy against Servetus was his denial of the fertility of Palestine.) There have been many replies. Rabbi Wise says that the Zionist extrem-

ists are few and not influential. Sir Alfred Davies said that the agricultural conditions are promising, and that Arabs and Jews are friendly.

BOOKS RECEIVED

- A History of Freemasonry, by H. L. Haywood and James E. Craig. John Day, \$3.00.
- When You Go To Europe, by Edwin Robert Petre. Funk & Wagnalls, \$1.50.
- Southern Literary Studies, by C. Alphonso Smith. University of North Carolina Press, \$2.00.
- Brother John, by Vida D. Scudder. Little Brown, \$2.50.
- Pamphlet Poets. 6 vols., Simon & Schuster, paper, each, 25 cents.
- Synoptic Gospels, edited by C. G. Montefiore. 2 vols. Macmillan, \$10.50.
- The Psychology of Religion, by Charles Conant Josey. Macmillan, \$2.50.
- The Abilities of Man, by C. Spearman, Macmillan, \$4.50.
- The Superfluous Man, by Milton W. Brown. Standard Press, \$2.00.
- Messiah or Bastard, by Herbert W. Magoun. Hamilton Brothers, \$2.50.
- Wit and Wisdom of Dean Inge, selected and edited by Sir James Marchant. Longmans, \$1.25.
- The Adventure of the Church, by Samuel McCrea Cavert. Missionary Education Movement, \$1.00.
- New Paths for Old Purposes, by Margaret E. Burton. Missionary Education Movement, \$1.00.
- The Christ We Know, by A. C. Gaebelien. Our Hope Pub. Co., \$1.00.
- The Philosophy of Athletics, by Elmer Berry. A. S. Barnes, \$2.00.
- Through Europe on Two Dollars a Day, by Frank Schoonmaker. McBride, \$2.50.
- Proverbs and Didactic Poems, by Charles Foster Kent and Millar Burrows. Scribner's, \$5.00.
- Christian Worship and Its Future, by G. A. Johnston Ross. Abingdon, \$1.00.
- An Outline of Careers, by Edward L. Bernays. Doran, \$5.00.
- An Experiment with Time, by J. W. Dunne. Macmillan, \$2.50.
- Declining Liberty and Other Papers, by John A. Ryan. Macmillan, \$4.00.
- Not Guilty, by Robert Blatchford. Vanguard Press, 50 cents.
- Is Conscience a Crime? by Norman Thomas. Vanguard Press, 50 cents.
- The Cooperative Movement in Social Work, by William J. Norton. Macmillan, \$3.50.
- Vacations for Industrial Workers, by Charles M. Mills. Ronald Press, \$5.00.
- Out of Doors With Youth, by J. W. Frederick Davies. University of Chicago Press, \$1.50.
- Law for Wives and Daughters, by Henry Wynans Jesup. Macmillan, \$2.50.
- The Story of Civil Liberty in the United States. By Leon Whipple. Vanguard Press, 50 cents.
- The Adventure of Prayer. By Mabel N. Thurston. Revell, \$1.00.
- The Aristocrat. By Martin Mills. Bobbs Merrill Co., \$2.00.
- The Glorious Adventure, by Richard Halliburton. Public Welfare Administration, by Sophonisba Preston Breckenridge. University of Chicago Press, \$4.50.
- The Giants in the Earth, by O. E. Rolvaag. Harper, \$2.50.
- Saint in Ivory, by Lorine Pruette. Appleton, \$2.50.
- Dear Old Templeton, by Alice Brown. Macmillan, \$2.50.
- The Quakers, by A. Neave Brayshaw. Macmillan.
- The Economics of the Kingdom of God, by Paul B. Bull. Macmillan, \$2.25.
- St. Francis of Assisi, with a Preface by Professor Paul Sabatier. Macmillan, \$4.50.
- The Son of Man, by John Bernard Kelly. Doran, \$1.50.
- One Hundred Three Minute Sermons, by Rev. John R. Gunn. Doran, \$1.35.
- The Pedagogy of Jesus in the Twilight of Today, by Walter Albion Squires. Doran, \$2.00.
- Worship Training for Juniors, by Josephine L. Baldwin. Methodist Book, \$1.00.
- A Disciple of a Saint, by Vida Scudder. Dutton, \$2.50.
- The Missionary Education of Juniors, by Jean Gertrude Hutton. Missionary Education Movement, \$1.00.
- Forms of Individuality, by E. Jordan. Charles W. Laut Co., \$3.75.
- The Next Age of Man, by Albert Edward Wiggam. Bobbs-Merrill, \$3.00.



The Good Old Summer Time

HOW do you use summer? Some folks make it a time to go out to graze. Others make it a time to go to grass. Some folks grow strong. Others grow flabby. Some folks use it. Others abuse it. How do you use summer?

Take this matter of vacation reading.

It seems to be taken for granted that most people read during their vacations. But what do they read? If you were to judge by the hampers of books put up for tourists by some enterprising booksellers, you would conclude that anything with a mental content of more than 2.75% was prohibited by law.

Such book lists are libelous. They represent the vacation pabulum of the folks who throw summer away.

There is another kind of vacation reading being done these days. A lot of it will be done during the coming summer. It is the reading of the man or woman who says, "For eleven months I have been driven frantic by the demands of everyday. Now's my chance! Now I can take some real books and go off

by myself where I know I won't be disturbed and do some real thinking. Hurrah for summer!"

PERHAPS
you are
one of those

forehanded people who have their summer reading all mapped out. If so, here's to you, and good luck!

But you may have friends who are not so well fixed. They want to make good use of the summer, but they don't know how to go about it. They have neither time nor money to waste. How can they tell what to read?

Here's just a suggestion:

There is little chance that people in a difficulty of that kind are readers of *The Christian Century*. If they were, they would have their book appetite all whetted, and their book lists all made up, by the news of the important new books which appear in these pages every week. Why not bring such people into touch with the paper? An acquaintance can be established during the 13 weeks of reading provided by sending in the coupon in the lower right hand corner.

Have you ever thought what such an acquaintance subscription might do for your friends? It will make them familiar, for one thing, with an inexhaustible mine of book information. It will solve the problem of summer reading for them. And, more than that, it is likely to provide one type of summer reading which they will insist on continuing to enjoy throughout the year. For when it comes to summer reading, and fall reading, and winter reading, and spring reading, *The Christian Century* itself is not to be overlooked.

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Kentucky	Wisconsin
Maryland	
Massachusetts	Brazil
Michigan	Siam
Mississippi	Syria
Montana	
New Hampshire	Manitoba
New Jersey	Sask.

The Christian Century Editorial Staff casts Its Vote on the—

10 MOST IMPORTANT RELIGIOUS BOOKS of the Season of 1926-7

How the vote was taken:

Each of the members of the editorial staff—see their names at the mast-head of *The Christian Century* on page 707—was asked to submit his own selection of the Ten Most Important Religious Books of the season of 1926-7. These various lists were brought together; the ten books appearing most frequently in these lists at once took their place as the "Ten Most Important," according to the combined judgment of the editors.

Here are the books leading in the editorial lists:

The Story of Philosophy,	Will Durant (\$5.00)
My Idea of God, (Joseph Fort Newton, Editor)	19 Authors (\$2.50)
Jesus Man of Genius,	J. Middleton Murry (\$2.50)
Adventurous Religion,	Harry Emerson Fosdick (\$2.00)
Reality,	B. H. Streeter, (\$2.50)
Science: The False Messiah,	C. E. Ayres (\$3.00)
Religion and the Rise of Capitalism,	R. H. Tawney (\$3.50)
The Life of Prayer in a World of Science,	William Adams Brown (\$2.25)
This Believing World,	Lewis Browne (\$3.50)
Religious Experience and Scientific Method,	H. N. Wieman (\$2.25)

OTHER BOOKS appearing prominently in the editorial lists are:

New Challenges to Faith, Eddy (\$1.50)	International Anarchy, Dickinson (\$4.00)
Making of the Modern Mind, Randall (\$3.50)	The Revolt of Asia, Close (\$2.50)
Why We Behave Like Human Beings, Dorsey (\$3.50)	Darwin, Bradford (\$3.50)
The Decline of the West, Spengler (\$6.00)	Religion in the Making, Whitehead (\$1.50)
Science and the Modern World, Whitehead (\$2.50)	Fear, Oliver (\$2.50)
Business and the Church, 20 Laymen (\$2.50)	Revolt in the Desert, Lawrence (\$3.00)
Imperialism and World Politics, Moon (3.50)	Christ of the Indian Road, Jones (\$1.00)
The Evolution of Modern Capitalism, Hobson (\$2.50)	The Christlike God, McConnell (\$1.75)
A Century of Excavation in Palestine, Macalister (\$3.50)	The Myth of the Individual, Wood (\$2.50)
	Finding the Trail of Life, Jones (\$1.75)
	Adventures on the Borderland of Ethics, Cabot (\$2.50)



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Check books you want, tear out page, write name and address on margin, MAIL (Or if, you prefer, mail Postcard, with your choice indicated).



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